

Southern Baptists Rally For Refugees

By Toby Druin

ATLANTA (BP) — Hundreds of Southern Baptists — local church members, pastors and missionaries — have rallied together to provide ministries to Vietnamese refugees in resettlement camps at Camp Pendleton, Calif., Fort Chaffee, Ark., and Eglin Air Force Base, Fla.

More than 45,000 refugees are housed at the three bases — 21,000 in tents at Pendleton — and are getting oriented to America through the efforts of Southern Baptist volunteers, who are directing Americanization programs at each base.

The programs offer day care for all age groups and teach basic English, American culture, geography, customs, laws, and such things as how to apply for a job. Truman Moore, pastor of East Side Baptist Church, Fort Smith, Ark., and coordinator of the education program at Fort Chaffee, said the education and Americanization program is not "religious."

"It's an example of James's

pure religion, however," added Moore, a Home Mission Board director and former foreign missionary to Bangladesh. He quoted James 1:27 — "visiting the fatherless and widows in their affliction."

Regular religious services, however, are available at each camp.

Local coordinators have been named at each area. Moore at Fort Chaffee and James Roamer, director of Coronado Baptist Center, at Camp Pendleton are directing Americanization and education programs for the government, in addition to their own spiritual counseling.

At Eglin AFB, near Fort Walton, Fla., Lewis Myers, furloughing missionary to Vietnam has been civilian coordinator of volunteer services, and James Monroe, pastor of First Baptist Church, Fort Walton Beach, Fla., coordinates SBC agency liaison.

Home and foreign missionaries are assisting them: Court Shepard, Home Mission Board langu-

age missionary associate, Wayne Eurich, director of missions in San Diego, and James Lassiter, former missionary to Vietnam at Pendleton; Jim Gayle, missionary to Vietnam, John Campbell and Dave Smith, Christian social ministries missionaries in New Orleans and Washington, D. C., at Chaffee; and Carolyn Brooks, Christian social ministries missionary in Pensacola, Fla., at Eglin.

Local churches, Southern Baptist and otherwise, are providing the volunteers to direct the education programs. Many are giving several hours daily. Some are giving their vacations.

Glenday Kraus, a member of Grand Avenue Baptist Church, Fort Smith, teaching basic English at Chaffee, said, "I feel like it's a mission opportunity that's been brought to our doorstep." Her response was typical.

James Harris, minister of music at First Baptist Church, Lavaca, Ark., his wife Sandy and her mother, Mrs. Lois Johnson,

a Presbyterian, all also are working at Chaffee, and all said they were just trying to meet the missions opportunity.

The Chaffee volunteers are augmented by six stewards and stewardesses from Braniff International Airlines who were on board the planes that brought some of the orphaned Vietnamese children to the United States in the days immediately preceding the fall of Saigon.

Andrea "Rebel" McRoberts, one of the stewardesses from Houston, said they had become so attached to the orphans that they volunteered to work on their days off and on vacations at Fort Chaffee.

Most of the Vietnamese at the camps are Buddhists and Roman Catholics, but many are Protestants, mainly Christian and Missionary Alliance, and more than 100 Baptists have been reported to date.

At least two Baptist pastors are in the group, both at Camp Pendleton. (Continued on page 2)



LEWIS MYERS, foreign missionary who served at Danang, South Vietnam, is on assignment from the Foreign Mission Board at Eglin, AFB, Florida, where he is directing voluntary services. He walks along one of the streets in the refugee camp with a Vietnamese woman. Myers is from Boyle, Miss. (Baptist Press Photo by Ken Touchton)

Decade Of Advance Presentations Slated

The Decade of Advance was born last fall during the Mississippi Baptist Convention when it was presented in a message by Dr. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

It had been a dream for some months of a concept for putting Mississippi Baptists on a track leading to the greatest 10-year period in their history because of opportunities on the horizon that would call for the greatest effort in their history.

Beginning on June 23 and going through July 29, programs will be presented in 14 churches throughout the state that will seek to point out the direction that it seems the Decade of Advance should take and to lay the groundwork for the beginning of its activity.

"We hope Baptists from all across the state will take advantage of attending the presentation on the Decade of Advance in a church near them," said Dr. Kelly. "The next 10 years will be a significant era in Mississippi Baptist life if we make a suitable impact on the state and the world through the Decade of Advance."

Next week The Baptist Record will publish a four-page pull-out section giving emphasis to the program that will be presented to the 14 churches.

Weber Urges Day Of Prayer By SBC Churches

MIAMI BEACH (BP) — The president of the Southern Baptist Convention has asked the 34,734 churches in all 50 states "to set aside a few minutes of their worship services on June 8 to pray" for the SBC's annual meeting here, June 10-12.

Jaroy Weber, pastor of First Church, Lubbock, Tex., said that pastors and other elected messengers who may not be in their churches, Sunday, June 8, "are not on vacation but have gone to conduct the business of the Southern Baptist Convention."

"Let us pray that this will be a

significantly spiritual convention which will express our compassion for the troubled world," Weber said.

"Let us pray that the convention will not occupy its time with divisive, incidental matters which negate our positive witness to a world desperately in need of redemption and cleansing. Let us pray for personal cleansing so God can work through us to bring renewal to our nation and world."

The 118th annual session (130th year) of the SBC will be preceded by auxiliary meetings, June 8-9.



SBC Personalities

GRAND OLE OPRY comedian Jerry Clower, a Southern Baptist layman from Yazoo City, Miss., will bring the morning address, Thursday, June 12, during the Southern Baptist Convention in the Miami Beach Convention Center.



VONDA VAN DYKE, a former Miss America, will be featured in the Wednesday evening, June 11, session of the Southern Baptist Convention to meet in the Miami Beach Convention Center, June 10-12, (BP) Photo

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, MAY 29, 1975

Volume XCIX, Number 17

Civic, Religious Leaders Seek Hearings On TV Shows

By James Lee Young

NASHVILLE (BP) — A battery of civic and religious leaders, speaking at a public hearing here, urged the Federal Communications Commission to begin immediate public hearings related to alleged increase in sex and violence on television.

The public service hearing, held in the Metropolitan City Council Chambers here, was sponsored by two former members of the now-defunct Presidential Commission

on Obscenity and Pornography, Winfrey C. Link of Nashville, a United Methodist minister, and Morton A. Hill, New York, of the Catholic Society of Jesus.

Harry N. Hollis Jr., director of special moral concerns for the Southern Baptist Christian Life Commission, one of two Southern Baptists participating, stressed that he nor any other Southern Baptist speaker could speak for the denomination. But, he said, he thought it "a shame that hearings

have to be held to urge the FCC to do what they should have done long ago."

"Television networks have not met their responsibility to act like guests in the homes of the American people. But these are realities with which we must deal," he said.

Hollis said he came to the hearing as "friend to television" but noted, "there are many of us deeply pained... by the continuing exploitation of sex and violence on television."

"As parents," the father of two said, "we are tired of being embarrassed when we sit down to watch television with our children only to be bombarded with unhealthy presentations of sex, sadistic depictions of violence, tasteless dirty jokes, and incessant profanity."

The networks are wrong, Hollis continued, in saying there is no definitive evidence that violence on television causes people to act violently.

"I can assure you that these same network officials do not say this to advertisers. They don't tell advertisers that television will not motivate people to buy products." Of course, Hollis noted, "television motivates behavior for good or ill."

He called on the FCC to "hold hearings to determine how this exploitation of sex and violence can be eliminated. These hearings should be held immediately."

"I believe, furthermore," Hollis added, "that the majority of the American people want something to be done about this problem" — the abuse of sex and excessive violence on television. I am convinced by conversations with school teachers, church leaders, politicians and factory workers they feel strong reforms are needed now.

"We are not appealing for television to reflect a Baptist morality, or even a personal morality,"

(Continued on page 2)

Miss. College Announces Fall Law School Opening

Mississippi College has announced plans to open its School of Law at the start of the fall semester in August with definite plans to develop it into "one of the finest law schools in the country."

Named to lead the new school as dean is Arthur A. Weeks, an active Baptist layman and Christian scholar who has earned a national reputation as a builder of law schools. Dean Weeks is currently heading an accreditation program at Delaware Law School in Wilmington at the request of the American Bar Association and will come to the college from that institution.

Weeks went to Delaware on leave from the Cumberland School of Law at Samford University in Birmingham, Ala., where he has been dean and professor of law since 1961. Prior to that he had served in the same capacity of the same school when it was located at Cumberland University

in Lebanon, Tenn., from 1947-1964. He was also engaged in the private practice of law in Birmingham.

In announcing establishment of the new law school, Dr. Lewis Nobles, college president, and

Two Mississippi

RAs To Be

Convention Pages

Two Mississippi Royal Ambassadors have been chosen to serve as official pages at the Southern Baptist Convention's annual meeting June 9 - 12 in Miami Beach, Florida.

Mark Taylor, 12, son of Dr. and Mrs. John Lee Taylor of Grenada and Russ Smith, 13, son of Mr. and Mrs. Louis Smith of Jackson, are among 21 Royal Ambassadors chosen from throughout the United States to serve convention of (Continued on page 2)

Dr. Bob Ramsay of Tupelo, president of the Board of Trustees, said that classes would start on campus in the fall.

"We are especially pleased to open the school at this time," they said, "because this will be the 125th anniversary year of Mississippi College as a Baptist-supported college and the 150th year as an educational institution." Earlier the college had announced plans to open a School of Business and Public Administration this fall.

The law school will be housed in facilities adjacent to the Media Center in the new wing of the Le- (Continued on page 2)

Remaining Missionaries To Laos Go To Bangkok

RICHMOND (BP) — Due to political unrest and anti-American sentiment, all Southern Baptist missionaries to Laos remaining there have been evacuated to Bangkok, Thailand, according to a May 23 overseas cable.

The message, sent to Southern Baptist Foreign Mission Board headquarters here, came from R. Keith Parks, the board's secretary for Southeast Asia, who was in Bangkok.

The cable indicated that return of the missionaries to Laos was doubtful. Earlier in May, all Baptist missionaries and their children were moved to Bangkok, except three men who stayed in Vientiane.

News reports indicated that the U. S. Embassy in Vientiane was planning for the evacuation of hundreds of Americans from Laos in the near future. Some Americans had been under house arrest by student demonstrators.

The first Southern Baptist missionaries arrived in Laos in 1971. Four missionary couples and one two-year-term missionary journeyman were assigned there.

The J. Murphy Terry Family is already in the United States on furlough and the Jerald W. Perrell family was scheduled to arrive in May. The families of Jack W. Kinnison Jr. and Douglas G. Ringer, along with journeyman, Andrea Bass, are temporarily assigned to Bangkok awaiting further developments.

First Woman Ordained In Mississippi Church

Miss Octavia Applewhite on May 4 was ordained to the "Christian ministry" by North Winona Baptist Church, Winona, and thus evidently became the first woman to be ordained by a Mississippi Baptist church.

Miss Applewhite is in training in clinical pastoral education at East Mississippi State Hospital at Meridian.

The service was opened in prayer (Continued on page 2)

In North America

Baptists Approach 30 Million Mark

WASHINGTON (BP) — Baptists in North America now number 29,681,927 — up 82,884 over the previous year — according to 1974 statistics released here by the Baptist World Alliance.

The statistics, covering both BWA affiliates and non-BWA bodies, represent only baptized believers. Baptists do not practice infant baptism and the data is not comparable to statistics for denominational groups which do.

If the Baptist data embraced all members of Baptist families and unaffiliated Baptist - preference church goers, the total Baptist community would number about

80 million in North America, according to Carl Tiller of the BWA staff.

Baptist churches in North America number 101,088, according to the BWA.

Mostly SBC

"Most of the growth is accounted for by the Southern Baptist Convention, which is the largest Baptist body in the world," the BWA said. The SBC, the USA's largest Protestant-evangelical denomination, numbers 12,515,842, according to 1974 statistics, up 218,496 over the previous year.

The BWA said seven other Baptist bodies also showed increases

— American Baptist Churches in the USA, Baptist General Conference, General Association of General Baptists, General Association of Regular Baptist Churches, National Association of Free Will Baptists, North American Baptist General Conference, and Convention National Bautista de Mexico.

Four Baptist bodies declined, probably indicating a correction of previously reported figures, the BWA said. They are National Baptist Convention USA, Inc., Seventh Day Baptist General Conference, Baptist Bible Fellowship, and Progressive National Baptist Convention, Inc.

The United States has 17 conventions, conferences, and fellowships with more than 100,000 Baptists each. In addition, numerous smaller bodies exist, some of them with names which attract attention in the press though they are nearly extinct, Tiller points out.

Canadian statistics disclose one large Baptist body—the Baptist Federation of Canada, with 132,864 members — and eight smaller groups of Baptists, one of them all-Canadian, three of them portions of USA-based conventions, and four of them missions of the USA-based bodies. (Continued on page 2)

Yearbook Of Churches Reports On Membership In U.S., Canada

By Religious News Service
NEW YORK (RNS) — The number of Americans having a religious affiliation has declined fractionally from the 62.4 per cent reported last year by the National Council of Churches.

Approximately 61.9 per cent of the U. S. population holds formal religious membership, according to the 1975 Yearbook of American and Canadian Churches.

The actual count dropped from 131,424,564 to 131,245,139, or 179,425, which is only 0.14 per cent, said Constant Jacquet, Jr., editor of the Yearbook.

Statistics in the 1975 report are largely from calendar 1973, and were supplied by 221 groups. In many cases, individual Churches have already reported 1974 figure.

The 1975 Yearbook counts 71,667,225 U. S. Protestants; 48,465,438 Roman Catholics; 6,115,000 Jews; 3,705,882 Eastern Christians; 848,152 members of Old Catholic, Polish National, and Armenian groups; 60,000 Buddhists and 483,442 in a miscellaneous category, including Spiritualists and Unitarians.

A 1974 Roman Catholic total of 48,701,835 was reported on May 8 in the 1975 Official Catholic Directory. The Southern Baptist Convention, the largest single Protestant denomination, also has a new figure — 12,515,942 — since the 1975 Yearbook statistic of 12,295,400 was recorded.

Protestant Total
The Protestant total includes some groups, such as Jehovah's Witnesses and Mormons, which are not, strictly speaking, Protestants.

While statistics in the Yearbook are not always the most current, the annual National Council survey is the only comprehensive source on American religious membership. Trends can be plotted from the data even if individual totals are out-of-date.

Mr. Jacquet warns each year against making hasty conclusions on the basis of statistics taken from reports made by religious bodies themselves. "Some various groups use different definitions or categories of membership. For example, the Roman Catholic Church counts children,

while most Protestant denominations do not.

Slight Decrease
Commenting on the slight decrease in membership, Mr. Jacquet noted that the U.S. population rose by 0.7 percent in the period covered by the 1975 yearbook.

"As the U. S. birthrate decreases, church membership (as well as the general population) get older and as people die, fewer of the young are taking their places as members of Churches."

Figures in the new book, published by Abingdon Press, reveal that smaller usually conservative, denominations continue to grow at the fastest rates.

The largest increase between 1972 and 1973 was recorded by the Church of God (Cleveland, Tenn.), which rose 5.5 per cent, from 297,103 to 313,332 members. The Church of the Nazarene, the Jehovah's Witnesses, the Seventh-day Adventists and the Church of Jesus Christ of Latter-day Saints (Mormons) all cited excellent gains. Except for the Southern Baptist Convention, all other large Protestant denominations lost members in the period covered by the 1975 Yearbook. The greatest percentage loss — 4.7 — was felt by the Episcopal Church, which at the end of 1973 had 2,917,165 members.

The United Methodist Church, second among Protestants, narrowly remained above 10 million. As earlier reported, giving to Church increased as membership dipped. Forty Protestant denominations received \$4,840,314,858, or 7.7 per cent more in 1973 than in 1972. The value of the dollar, however, dipped 9.6 per cent in that period.

Sample of Churches
While not included in the Yearbook, a survey of 33 years of membership among a sample of Churches was prepared this year by Mr. Jacquet.

That study indicated that the relative member strength has remained fairly constant, if not increased, when compared to the 50 per cent jump in population.

By going from 2 million to 3 million members in three decades, the Episcopal Church and the Lutheran Church in America

have, for example, kept pace with the population growth.

The Lutheran Church-Missouri Synod, the Reformed Church in America, the Roman Catholic Church and the Presbyterian Church, U.S. (Southern) have outstripped the percentage in population increase.

Baptists Of Africa Continue Upward Numerical Growth

WASHINGTON (BP) — Baptists of Africa now number 787,692, according to completed 1974 statistics released here by the Baptist World Alliance, compared with 716,032 reported for 1973. They are in 6,811 churches.

Zaire, which has the largest number of Baptists on the continent, showed a slight decline in membership in its 1,015 churches. Church members there now number 246,469. Nigeria, second largest Baptist field, increased its baptized believers from 134,500 to 146,339. Cameroon, number three country on the Baptist list, stayed steady at about 89,000 members.

"One of the most exciting Baptist fields in Africa," according to BWA officials, "is Angola, where a church was opened this past year with more than 5,000 charter members, moving the colony's total up to 9,518 Baptists."

Large increases were also posted for Malawi and Rhodesia, but these mainly represent discoveries of hitherto unreported numbers, rather than genuine increases, the BWA explained.

One country entered the Baptist list of church membership for the first time — Swaziland, with 197 reported. The smallest figure now listed for Africa is in Senegal where two baptized believers are noted, but no church.

The breakdown by country is:

Country	1974	1973	1972
Algeria	2	2	2
Angola	9,518	210	210
Botswana	2	2	2
Burundi	2	2	2
Central African Republic	1,416	89,108	89,000
Cape Verde Islands	4	200	200
Chad	600	40,000	40,000
Congo	100	6,000	6,000
Dahomey	14	450	450
Egypt	8	427	427
Ethiopia	12	821	821
Ghana	66	2,587	2,587
Ivory Coast	46	3,565	3,565
Kenya	415	19,621	12,478
Lesotho	20	701	602
Liberia	224	32,694	32,700
Libya	1	328	430
Malagasy Republic	10	291	217

Southern Baptists climbed from 5 million to 12 million from 1940 to 1973, running far ahead of population growth.

The United Methodist Church and the United Presbyterian Church grew but not enough to prevent them from falling far below population increments.

Country	1974	1973	1972
Malawi	528	55,218	15,373
Morocco	1	28	28
Mozambique	42	2,967	2,943
Namibia (Southwest Africa)	3	191	191
Niger	8	250	250
Nigeria	115	146,339	134,500
Rhodesia (Zimbabwe)	144	15,888	8,903
Rwanda	122	16,481	19,515
St. Helena	2	60	60
Senegal	1	2	35
Sierra Leone	8	1,206	1,105
South Africa	808	58,444	52,223
Swaziland	4	197	—
Tanzania	330	14,712	14,307
Togo	12	1,011	720
Uganda	148	7,481	7,435
Upper Volta	1	163	162
Zaire	1,015	246,469	232,550
Zambia	101	5,161	7,701
TOTAL	6,811	787,692	716,032

Baptists Near 30 Million

(Continued from page 1)
In Mexico, besides the Convencion Nacional Bautista de Mexico, which has 21,410 members, 14 other groups of Baptists may be identified, most of them clusters of churches of USA-based missions, rather than autonomous Mexico conventions, the BWA said.

Bermuda Included
Bermuda is also included in the Baptist statistics for North America, in keeping with the geographers' tradition of classifying it with the continent, whereas other insular areas east and south of the United States are treated as part of the Caribbean Islands, the BWA pointed out.

Four USA-based bodies have missions or churches in Bermuda, but the figures for Bermuda are at best only estimates, Tiller said. Two portions of North America are not known to have any Baptist churches. Both are European possessions. They are the Danish territory of Greenland and the French territory of St. Pierre and Miquelon.

The breakdown by country is:

Country	Churches	Members
Canada	1,477	189,508
Mexico	315	25,785
United States	99,272	29,462,482
Bermuda	25	4,153
TOTAL	101,088	29,661,227

Alma Hunt To Go Overseas In Role As Consultant

RICHMOND — Miss Alma Hunt will begin a one-year term overseas as special consultant on woman's work for the Southern Baptist Foreign Mission on August 15.

Miss Hunt responded to an invitation received from the board when they honored her at the October board meeting upon her retirement after 26 years as executive secretary of the Woman's Missionary Union.

She will relate to field situations where conventions and missions (organizations of Southern Baptist missionaries) want her to strengthen woman's work especially in the area of missionary education.

Vietnamese Woman's Leader To Address WMU

MIAMI BEACH (BP) — A Vietnamese Baptist Woman's leader who escaped the Communist takeover will address Southern Baptist Woman's Missionary Union (WMU) annual meeting here.

Mrs. Le This Ngoc Lang, now resettled in Orlando, Fla., will speak at the closing of WMU session, Monday morning, June 9, in Miami Beach Convention Center, South Hall.

Her husband, Trinh Ngoc Thanh, who headed Baptist publishing in Saigon, will also speak. Lewis Myers, a Southern Baptist missionary who was on furlough from South Vietnam when the Communists took over that country, will translate.

Mrs. R. L. Mathis, president of WMU, met the Vietnamese family when she toured Vietnam in 1973 to encourage the formation of women's organizations in Baptist churches.

Mrs. Le was elected president of the WMU in Grace Baptist Church, Saigon, following Mrs. Mathis' visit. Mrs. Le is also a vice-president of the Asian Baptist Woman's Union and, in that capacity, she will address women's meeting at the Baptist World Congress in Stockholm this summer.

Also, in the Monday morning WMU session, a new national president and recording secretary

Baptists Rally

(Continued from page 1)

Religious services are being held regularly at each area. At Fort Chaffee, prayer meetings are held morning and night and visitation teams of Vietnamese Baptists visit each person in camp who indicates a Protestant preference.

On May 16, a choir from First Baptist Church, Fort Smith, performed a musical at Fort Chaffee to a crowd of some 4,000 refugees and turned over their instruments to a Vietnamese rock group for another half hour after their performance.

Charles Collins, minister of music at First Baptist Church, Fort Smith, said that he and other ministers of music in the city will begin music classes at the camp.



SOUTHERN BAPTIST CONVENTION

The Bell In Nashville
The Liberty Bell, enroute to the White House in Washington, D.C., stopped at the Southern Baptist Convention Building in Nashville, where it was rung by Fred Moseley of Atlanta (left), assistant executive director-treasurer of the Home Mission Board, SBC, and Porter Routh of Nashville (right), executive secretary-treasurer of the SBC Executive Committee. A replica belonging to the State of Mississippi, the bell is on a round-

Law School Opening

(Continued from page 1)

land Speed Library. A separate building to house the school is planned for the future.

The new school will be spurred by the acquisition of the Jackson School of Law, founded in 1930, and all students currently enrolled in Jackson will become students at Mississippi College should they continue their studies.

Although the Jackson School was a nighttime operation, Mississippi College will establish a full schedule of daytime classes and is setting aside one section of one of the men's residence halls for exclusive use by law school students. Night classes will continue to be emphasized, with the sessions being held on the Clinton campus.

Dean Weeks is a native of Hanceville Ala., and received his bachelor of arts degree from Samford University. He earned the juris doctor degree from the University of Alabama Law School and the master of law degree from the Duke University Law School.

Weeks is an active Baptist who serves as a member of the deacons and Sunday School teacher in his church. He was the guiding force behind the establishment of the Cumberland School of Law at both Cumberland University and Samford University. He helped build them to national prominence.

"Because of the rich tradition and the Christian influence of Mississippi College through the years, we anticipate a School of Law that will fast become recognized as one of the tops," said officials.

Dean Weeks said that three or four additional faculty members would be announced soon and that

the college will continue to use parttime personnel in some of the evening classes. He promised a quality faculty.

There are approximately 475 students currently enrolled in the Jackson school of Law and college officials are predicting an entering freshman law class of 50 or more this coming year. Any new students admitted to the school will be closely screened under the standards of the American Bar Association.



Octavia Applewhite, first woman to be ordained by a Baptist church in Mississippi, is shown with participants in the ordination service. At left is Rev. Leon Ballard, pastor of North Winona Church. Second from right is Dr. R. Jack Follis, chaplain at East Mississippi State Hospital; and at right is Dr. J. Clark Hensley, executive director of the Mississippi Baptist Christian Action Commission.

First Woman Ordained

(Continued from page 1)
er by Rev. Howard Smith, pastor of First Baptist Church, Kilmichael, and a song by Johnnie Doss of the North Winona church.

The charge to the candidate was by Dr. R. Jack Follis, head chaplain at the hospital; and the charge to the church was by Dr. J. Clark Hensley, Jackson, executive director of the Mississippi Baptist Christian Action Commission.

The ordination message was by Rev. Leon Ballard, pastor of the North Winona Church; and the prayer of dedication was by Rev. David Pratt, pastor of First Baptist Church, Winona.

Miss Applewhite is a graduate of William Carey College and received the master of religious education degree from New Orleans Seminary. She has served on the staff in the area of youth activities at First Church, Pascagoula; First Church, Columbus; Broadmoor Church, Jackson; and Main Street Church, Hattiesburg. She has served as a summer missionary in Florida and is a part-time member of the staff of Hickory Grove Baptist Church in Meridian. Following the completion of training Miss Applewhite plans to work in the areas of chaplaincy and counseling.

Seek Hearings On TV

(Continued from page 1)

rather for the "FCC to demonstrate that they are acting in the public interest," Hollis continued.

Hollis said the result of public hearings by the FCC, if held, will be "that the television networks will finally get the message that the FCC is going to take its duties of hearing and acting on complaints more seriously."

"The result need not be more government. What we want is not censorship," but, instead, "more responsible self-regulation by the television industry."

Hollis said two possible steps that can be taken toward solution of the sex-violence problem on television is getting the message across the advertisers what the American people want and the possible boycotting of advertisers' products. Another is working with local network affiliates, Hollis said, citing evidence of what he called responsible program decision making.

Kermit Bowling, director of physical facilities for the Tennessee State Department of Education and a member of First Baptist Church, Nashville, said the FCC "has received substantial evidence that parents, the Congress, and others are deeply concerned."

"In 1972, the Commission (FCC) received over 2,000 complaints about violent or sexually-oriented programs. In 1974, that volume had increased to nearly 25,000," said Bowling, father of four children.

"Further, the Commission has received petitions to deny broadcast license renewals and petitions for rulemaking expressing the desire that the Commission take action with respect to televised violence, particularly as it affects children."

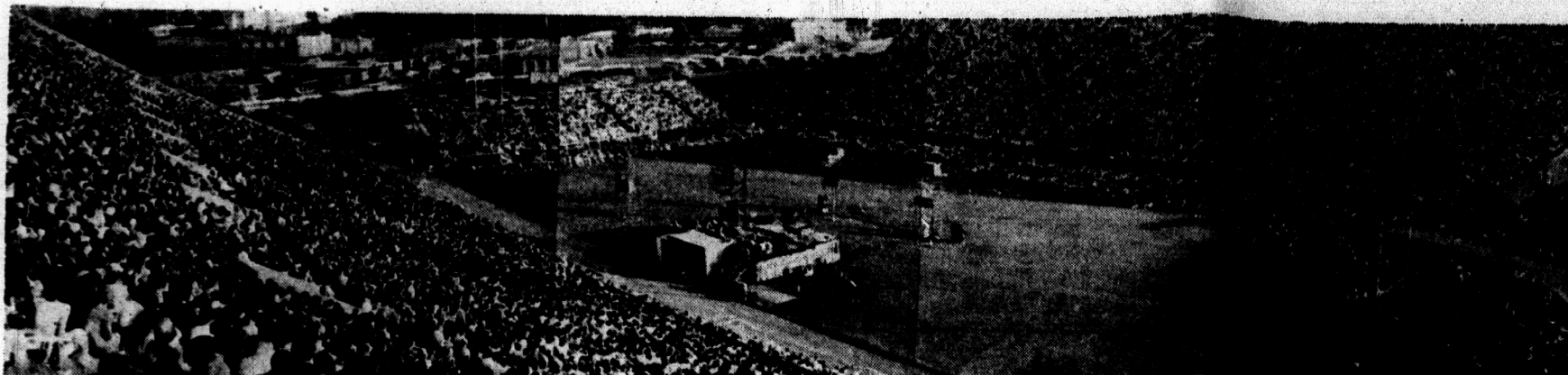
Link and Hill issued the Hill-Link report of the Commission on Obscenity and Pornography, which was mentioned by the U. S. Supreme Court in its obscenity decision of 1973.

The hearing in Nashville was the second in a series the two are conducting around the country. Transcripts of the hearings will be forwarded to the FCC, a spokesman for the two noted, "so that it will be fully aware of the feelings of the people on the matter 'of excesses of sex-violence on television.'"

"We are taking this way to see that the matter is aired, since the FCC is not doing it," a joint statement from the two clergymen said.



WMU And Pastors Extend Joint Invitation
James Pleitz, president of the Southern Baptist Pastors' Conference, and Mrs. R. L. Mathis, president of Woman's Missionary Union, will share the gavel when the two organizations hold a joint session Sunday evening, June 8 in Miami Beach Convention Center Hall. The two organizations will be commissioning new foreign missionaries and will hear an address by Reubin Askew, governor of Florida.



Most of the 52,000 who overflowed Jackson's Memorial Stadium on the last Sunday of the Mississippi Billy Graham Crusade are

Record-Breaking Crowd

shown in the composite photo above. It was said to be the largest crowd ever gathered in Mississippi. (Photos by Don McGregor)

Russian Christians Don't Want To Leave; They Want Freedom

NASHVILLE (BP) Most Christians in the Soviet Union do not want to leave their country, as many non-Russians surmise, but instead want the freedom to worship under their own government, an expert on Russian church-state relations said here.

"The Russian people don't want our western decadence," said Roger Hayden, an associate of the Centre for the Study of Religion in Communist Countries, London.

"I also know of some Jewish refugees from Russia who wanted to get back into Russia, after having gone to Israel and other places," Hayden noted.

"I wouldn't say this is widespread," he added.

Even so, Hayden said in an address to the Southern Baptist Historical Commission and the Southern Baptist Historical Society "There will always be somewhere in Russia 10 men who are willing to stand up and risk their lives if necessary for the sake of truth and justice."

"The keeper of the conscience of a great state is not always, or even usually, its government," said Hayden, the pastor of Haven Green Baptist Church in London.

Hayden, in his address, cited parallels and contrasts of the recent and current Russian church situation to 17th century England, which he said was also a time of religious persecution.

"From 1680-89, in England, the

dissenters, or nonconformists of all denominations, experienced persecution at the hands of the state and the Church of England," said Hayden.

Persecution of Baptists and other religious groups have persisted in the Soviet Union, to the present time, Hayden said. He noted that a number of groups have been lumped under one umbrella grouping as "Baptist." Actually, there are Mennonites, Pentecostals, Baptists, Lutherans and others termed "Baptist" by the government, he said.

"All Christians in the Soviet Union," Hayden continued, live under a "tremendous tension of religious freedom — to varying degrees."

But "the time has come to call the Soviet government's bluff." The word from Christians inside Russia is that they want outsiders to petition the Russian government for greater religious freedom and freedom from persecution, Hayden insisted.

Asked why more information concerning Christians in the Soviet Union and religious liberty-persecution was not seen in the West, Hayden replied, "The (news) media hold the strings."

The commission's first annual Norman W. Cox Award for the best history article published in 1974 by the Southern Baptist agency went to Jack Birdwhistell, a doctoral candidate at Southern

Seminary, Louisville, for his work on Anabaptists, published in the January, 1974, issue of The Quarterly Review.

The award is named after the late Norman W. Cox, the first executive secretary of the Historical Commission. Lynn E. May Jr., is now the executive secretary.

The commission announced a bicentennial history writing contest from May 1, 1975, through April 30, 1976, with awards to be given in three categories — books, church and association histories, articles and manuscripts.

Some suggestions for Southern Baptist participation in the bicentennial observance were cited. And speakers noted particularly the 50th anniversary of the Cooperative Program unified budget of Southern Baptists, being observed this year.

Mrs. O'Hair Says She Will Sue W. A. Criswell

DALLAS (BP) — Atheist Madalyn O'Hair said she is going to sue W. A. Criswell, pastor of First Baptist Church here.

Mrs. Janelle Scott, religion editor of the Dallas Times-Herald, reported that Mrs. O'Hair says she plans to sue Criswell for libel because she says during their much-publicized Jan. 31 radio confrontation, the Southern Baptist pastor called her a Communist.

Criswell said, in fact, that the famed atheist reminded him of Communists he had met in Russia.

Criswell's office said the news story did not bother him and he would make no comment.

Mrs. O'Hair said, "I would not have gone into a discussion with him if I had known the low level of his intellect. It was a bizarre thing from beginning to end."

She said if Criswell represented the Baptist mind, she has "nothing to fear from Baptists."

BYW Bus Trip To Ridgecrest, August, 1975

Baptist Young Women from Mississippi will be traveling by chartered bus to Ridgecrest Baptist Conference Center to attend WMU Conferences there during August.

The bus will leave Jackson on August 8 to travel to Atlanta, Ga., where the group will tour some of the city before leaving for Ridgecrest on Saturday, August 9.

During WMU Week at Ridgecrest, August 9-15, special emphasis will be given to Baptist Young Women, with a BYW Rally featuring an International Fashion Design Show. BYWs who attend this week of WMU conferences will receive valuable information concerning their responsibilities as leaders and members of the WMU organization designed for them.

On Friday, August 15, the group will leave Ridgecrest and travel to Chattanooga, Tennessee. En route they will visit Cherokee, North Carolina, and the Indian Reservation there, and will tour the beautiful mountain town of Gatlinburg, Tennessee. The group will return to Jackson on Saturday, August 16.

To register for this trip, send \$15 along with your name and address to Frances Shaw, BYW Director, Box 530, Jackson, MS 39205. The balance of \$155 for the trip will be due by July 25.

Register as soon as possible to be sure you have a space reserved on the BYW Bus to Ridgecrest.

Commission Sets Budget, Elects Officers

MEMPHIS (BP) — Trustees of the Southern Baptist Stewardship Commission participated in a 50th anniversary celebration of the denomination's Cooperative Program unified budget, approved a 1975-76 budget of \$367,360, and elected Paul D. Faircloth, a Bladensburg, Md. pastor, as their chairman in a two day annual meeting here.

The new budget is \$104,182 above the current budget of \$263,237.

Faircloth, pastor of Central Baptist Church and representative of the District of Columbia Baptist Convention, replaces Paul Cates, a Lubbock layman who had served two terms as commission chairman.

Harry G. Bonner of Portland, Ore., stewardship secretary for the Northwest Baptist Convention, was elected vice chairman; and Lyle E. Garlow of Oklahoma City, associate executive secretary of the Baptist General Convention of Oklahoma, was elected secretary.

Rudy Fagan of Nashville, the Stewardship Commission's executive director, was re-elected treasurer of the commission.

Senate Passes Overseas Voting Rights Measure

WASHINGTON (BP) — The U. S. Senate has passed and sent to the House of Representatives a bill which would grant American private citizens living abroad, including missionaries, the right to vote in federal elections by absentee ballot.

The measure passed the Senate by a voice vote and without amendment. A similar bill in the House has yet to be cleared for floor action by that body's subcommittee on elections.

The Senate bill's primary purpose is to assure the right of otherwise qualified citizens residing outside the U. S. to vote in presidential and congressional elections. Private citizens living abroad have been denied that privilege, despite the fact that special provisions have long been made for government and military personnel stationed overseas.

During March of this year, six

Did The Cooperative Program Begin In Mississippi In 1915?

By Anne Washburn McWilliams
In the days before the atom was split, when people rode slow trains or fast horses, special offerings turned the wheels that made church work go.

A Sunday for home missions, a Sunday for foreign missions, a Sunday for hospitals, a Sunday for retired preachers, etcetera, etcetera, etcetera.

On rainy Sundays, attendance dropped. So did the offerings. Those to be benefited by the offerings surely must have prayed for sunshine on their special days.

This was the state of affairs when one February Sunday morning in 1915, Richmond Gunter decided it was time for a change. Snow was falling silently outside the church windows at First Baptist Church, Louisville, Mississippi. The tinkle of silver during the offertory was slight.

After he said the benediction, Pastor Gunter made a quick decision. This was the day to make his recommendation. Halting the exodus to the church door, he overlooked the "what-is-it-now-I'm-hungry-for-Sunday-dinner" look in the men's eyes and the "come-on-Mama-I-want-to-play-in-the-snow" look in the children's eyes, and announced:

"I have an idea that I want our church to test. The offering for today suffered, I'm sure, because of snow. I recommend that all of us give as liberally as possible on all Sundays, and then that the money be divided by percentages among the various needs and causes of Baptist

work, at the church, in the state, and in the convention. I suggest that the money be sent to the various causes at the end of each month."

Through the following week, the idea cracked across the town. The deacons liked it. The church liked it. The next Sunday they voted to try it. They did, and it worked.

Richmond Gunter's idea for his church was the Cooperative Program in miniature. His church at Louisville was probably the first in Mississippi and one of the first in the Southern Baptist Convention to use the percentage division of gifts.

The Future Program Commission, later to be called the Cooperative Program Commission, recommended to the May 13, 1925, session of the Southern Baptist Convention in Memphis that "from the adoption of this report by the Convention our cooperative work be known as the Cooperative Program of Southern Baptists."

Richmond B. Gunter, as a member of the Future Program Commission and as corresponding secretary (executive secretary) for the Mississippi Baptist Convention Board, had signed his name to that report.

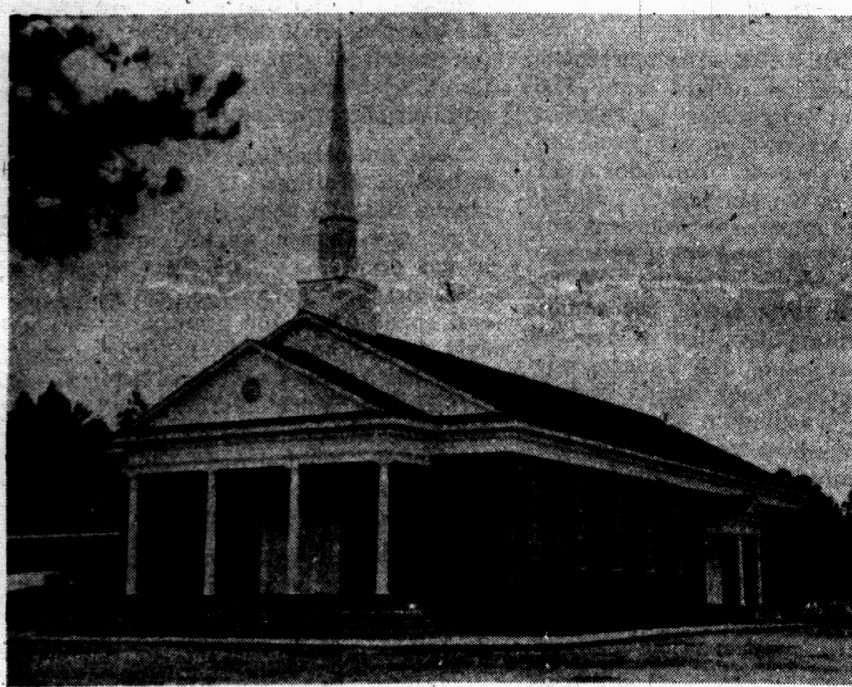
Like the signing of the Declaration of Independence was the signing of that document. It was a declaration of independence from debt.

Dr. Gunter died in 1944, but he should be remembered as one in whose mind the idea of cooperative giving germinated 60 years ago in 1915 — and should be recognized as a congregation that knew a good idea when they heard it.

—October 21, 1965, BR



SENATOR JOHN C. STENNIS commencement speaker for William Carey College May 17, poses above with President J. Ralph Noonkester, left, and Chairman of the Board of Trustees, Dr. Bruce Aultman, right, as the trio looks over the commencement program. The United States Senator from Mississippi was introduced by Dr. Aultman, Hattiesburg attorney and personal friend. The largest graduating class in history heard Senator Stennis admonish them "to hold on to faith and confidence in their nation, in themselves and in their God." — (Photo by Ron Dyal)



Fair River Dedicates New Sanctuary

April 6 was a historical day in the lives of Fair River Baptists in Lincoln County when a new sanctuary was dedicated replacing the church building erected in 1891. Rev. Danny Watkins is pastor.

Rev. Leonard Smith of Brookhaven, former Pastor, delivered the dedication address. Approximately 600 friends and former members joined the church family for worship, fellowship, rejoicing, and old-fashioned "dinner on the ground."

The brick building with central air and heat system, provides seating capacity for 200, a pas-

tor's study and choir room. The interior features indirect lighting, new furniture and the entire building is carpeted.

A three-tiered polished brass chandelier illuminates the auditorium. The original pulpit in the church, which was founded in 1815 as well as the original pulpit chair and communion table, have been restored and are being used in the foyer. Old lamp stands from the original building are also being used as fern stands. Sheldon Nations, member of the church was contractor.

Saunders Accepts Call To Maryland

Dr. Fuller B. Saunders, pastor of First Church, Houston, Miss., has accepted a call to the pastorate of Fort Foote Church, Oxon Hill, Md.

A native Virginian, he was summer youth director and associate pastor of Fountain Memorial Baptist Church in Washington, while a seminary student.

Dr. Saunders and his wife are graduates of Southern Seminary. He completed undergraduate study at Georgetown College, Georgetown, Ky.

In the military, Saunders was a Chaplain in the U. S. Navy.

He has ministered for two years in his present pastorate in Houston, Miss., a church with nearly 1,000 in total membership. Prior to going to that church Dr. Saunders served as pastor of Woodland Hills Church, Jackson, for 15 years.

In the Houston, Miss., area he teaches Old Testament in a Seminary Extension school for which both college and seminary credit is given. He served on the Christian Action Commission of the Mississippi Baptist Convention for 6 years.

Dr. and Mrs. Saunders have a daughter and son. The daughter is doing graduate work in Texas, majoring in voice. Their son is majoring in accounting in Mississippi State College.

The Fort Foote Baptist Church became pastorless last fall with the resignation of Rev. Haywood Kube.

"Miss America" To Speak At First, McComb

First Church, McComb will present Miss America, 1975, Miss Shirley Cothran, Friday evening, May 30.

Miss Cothran's appearance will be a special service on Friday evening when she will give her Christian testimony. Music for the evening will be provided by a select group of young people from First Church.

The service will be at 7:30 p.m. in the new sanctuary of First Church; also there will be an autograph party from 2 p.m. until 4 p.m. in the downtown mall, McComb. The public is invited.

Miss Cothran is a native of Denton, Texas, and a graduate of North Texas State University. She is a member of First Baptist Church, Denton, Texas.

MC Alumni Invited To Miami Breakfast

All Mississippi College alumni attending the Southern Baptist Convention in Miami Beach, Fla., June 9-12, are invited to a get-together prior to the Wednesday morning session, June 11.

A complimentary Continental Breakfast is planned between 7:30 and 9 a.m. at Holiday Inn No. 6 directly across from the Convention Center. All alumni and form-

er students are urged to attend. "We always try to have some type of social function for our alumni during the convention each year," said Rev. Robert Wall, director of church relations. "The breakfast time seemed ideal in light of the busy convention schedule and we invite alumni to have coffee and doughnuts with us before going to the Wednesday morning session."

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Builders Of Mississippi Baptist Work

Last Sunday it was the privilege of your editor to participate in the centennial celebration of the First Baptist Church, Biloxi. I was asked to speak concerning the events surrounding the founding of this church.

This is the fourth or fifth time in recent years that I have had the privilege of speaking at such observances, and in every case it was necessary that I do some research concerning the men, and especially the preachers, who were responsible for the establishing of the churches.

Each time this has required much study and reading about some of those pioneer preachers who helped lay the foundations for our present day Mississippi Baptist work. Interestingly enough, it is not a story of one man being the great driving force in founding a denominational empire, but of many men, with varied backgrounds, and different personalities, who served their Lord in an effective manner, and laid foundations for all those who followed them.

During the past few days, I have been studying concerning a preacher named John B. Hamberlin, who was born in 1830 in Franklin County, and who served as a pastor and leader for the last half of the 19th century. I should have liked to have known this man, for he must have been a remarkable and able preacher. He graduated from Mississippi College in 1856, and from Rochester Theological Seminary in 1858. He was ordained at Clinton in 1858, and became the pastor at Clinton and Raymond and some other churches. When the war came he became a

chaplain in the Confederate army, and later the superintendent of Army Missions for the "State Soldier's Missionary Association."

When the conflict was over he moved to Meridian and started the Meridian Female College which flourished under his leadership for seven years. During this time he conducted the college boarding hall, heard classes in the school room every day, preached as pastor of Meridian Church for two years, and then served churches at Marion, Forest, Enterprise and Livingston, Ala. During this time he edited a weekly paper, "The Christian Watchman," for two years, and then a monthly, the "College Mirror" for four years. In 1873 his health broke (Is there any wonder?) and he retired to Ocean Springs to try to regain it.

When he reached Ocean Springs, he beheld the destitution of Baptist work in the whole coast area, for there were only two Baptist churches along the coast. This seemed to give him reviving strength. Within three months he began to preach in the area, and soon secured appointment as a missionary of the State Mission Board. Within the next five and one half years, his work counted as follows: "eight churches constituted, about one hundred persons baptized, three houses of worship built, over ten thousand dollars raised for the field and outside benevolence, and the organization of the Gulf Coast Association." ((Mississippi Baptist Preachers, Foster, p. 350) This is general summary of part of his work, for he did many more things. According to the late J. L. Boyd, who wrote a history of the Gulf Coast Association, J. B. Hamberlin

was pastor of every Baptist church in the Gulf Coast Association in 1877. He was at that time still serving as a missionary of the convention board.

In an article in the Baptist Record of March 29, 1877, Mr. Hamberlin wrote a glowing description of the Mississippi "Sea-Coast" and made the prediction, "Between Mobile and New Orleans there will be, some day, almost one continuous city along the shore." This was written 98 years ago, and we wonder what this man with such vision would say if he could see the area today. He closed the article by saying, "It is a land of promise. Let us as Baptists take possession of it and hold it for the dear Redeemer."

J. B. Hamberlin was just one of the Baptist giants who laid the foundations for making Mississippi the strong Baptist state it is today. They lived in all areas of the state, and built for the Lord and for the Baptist cause, wherever they were. Today's Baptists can thank God because they lived.

These men passed to us the heritage of the Baptist empire that is ours now. Without them we would not have had today's great churches, and the present far-reaching denominational program. We can continue to hold the torches of our heritage high only if we have the same convictions, and the same dedication, and give the same tireless effort which they so willingly gave. Let us pray, that if our Lord should tarry, Baptists of the coming generations, will be able to look back and say of us that we had been "faithful." We certainly can say that of these giants who have gone before us.

Afterglow

Often, after the sun has gone down, a glow continues to light the sky. Many times its beauty lingers long, and becomes the most glorious part of the sunset.

The Mississippi Billy Graham Crusade now has been over for more than a week, but the glow of its glory lingers on.

Here are some of the things which have kept it in our hearts and minds:

— In talking to pastors and reading last week's church bulletins, I have heard and seen the impact the meeting made on our churches, and some of the blessings which came to them through it. More churches, pastors and individual members were involved in this meeting, than in any other spiritual event which ever has taken place in the state, and it was their participation which made the success of the meeting possible. The praying, working and attendance of hundreds of pastors and thousands of church people working with the Billy Graham team brought revival to Mississippi. How we praise God for them all!

— As a member of the Steering Committee who worked in the preparation for the meeting, let me express a word of thanksgiving to every person who had a part. To pastors, to churches, to church staffs, to choir members, to persons who served as ushers, to counselors, to contributors, to those who prayed, and to those who attended, we all say "Thank you!" Without what you did, it could not have been so glorious an experience.

— It was thrilling to see how people were involved in the meeting. Charlie Baker, of First Church, Jackson, told of being with the work group which processed cards after each service, on the Sunday night and Monday morning after the great closing service. He said that at 2 o'clock on that Monday

morning, a top business executive of the state was sitting at a typewriter typing cards, a justice of the Mississippi Supreme Court was counting reports, and another top business man was helping some girls in the sorting. These are just a few of the multitudes who did so much.

— Over the state we have found that many people attended the crusade. In Meridian on Saturday morning, we discovered that a number of the men at a Brotherhood rally had attended some of the services of the crusade. A lady in Magee told of attending several times, and said that on Friday afternoon of crusade week she was driving from Jackson to Magee late in the afternoon and counted more than 100 church buses headed for Jackson. At the anniversary service at First Church, Biloxi on Sunday we found that some Gulf Coast people had been to Jackson for the meeting. It seems to have reached almost the entire state.

— The town is still talking about the crusade. Everywhere we go we meet people who attended and were blessed by it. No religious experience ever has touched the city in such a manner before. We are of the opinion that the spiritual impact will live on and on, and that Jackson and Mississippi are better places because Billy Graham came.

— A business man said to me, after a meeting of a civic club, "I am not a Protestant, but I want to thank you who are for the work of faith that has brought Dr. Graham to Jackson. It has been great." We lingered, and talked a bit, and he told of what a blessing he felt it had been.

— One of the large automobile manufacturers sent in several new cars for use by Dr. Graham and the team, and local dealers furnished others. A large typewriter company sent twelve new typewriters for use in the crusade. Such co-

operation simply awes one as he thinks of it. Truly there is a glow of joy at such a spirit.

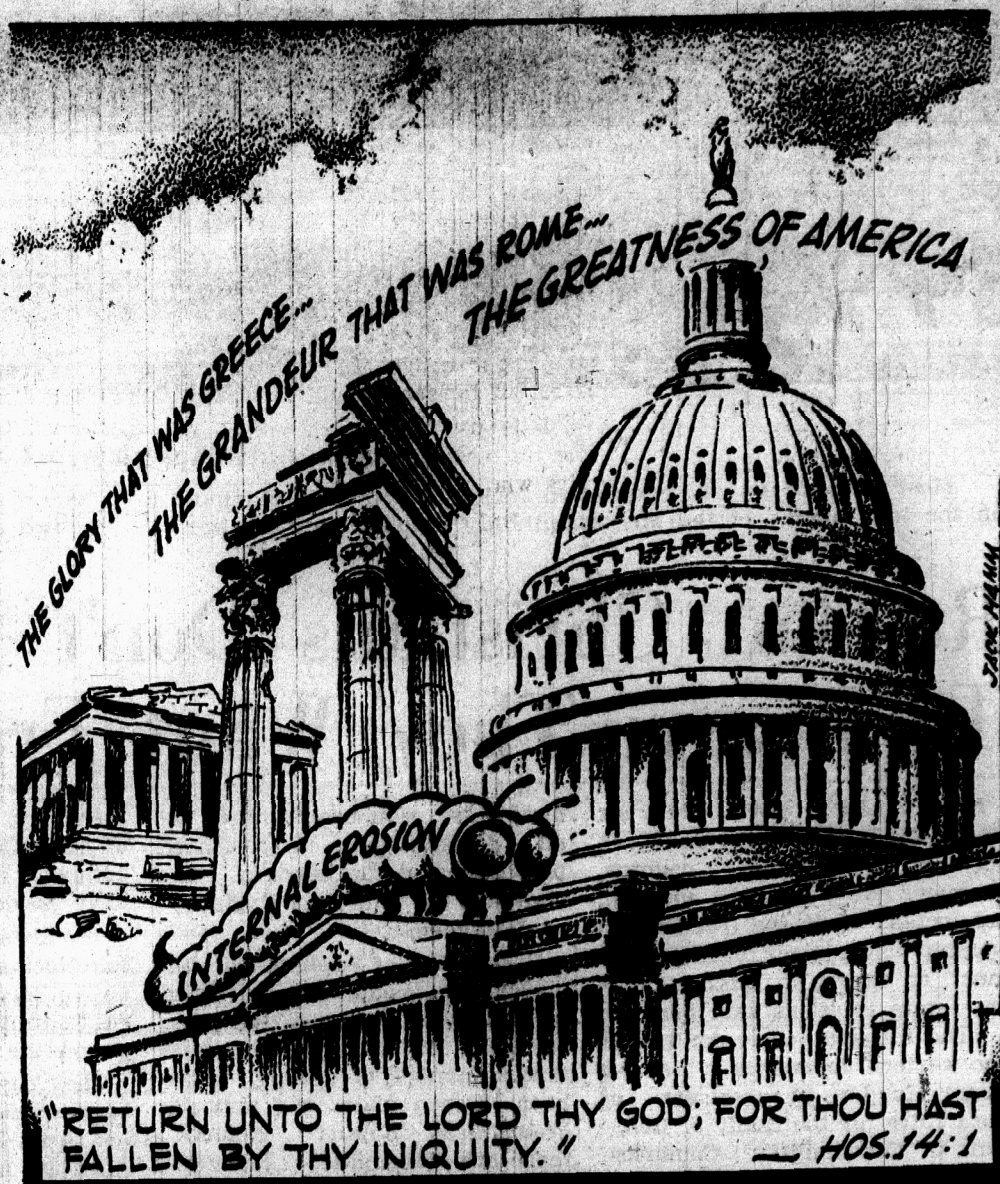
— A policeman who worked at the stadium during the meeting said that it was one of the easiest crowds to handle he ever had worked with. There was a spirit of cooperation and warm friendliness. This, of course, was as it should have been, for these largely were Christian people.

— We must add a word for the work of the police. They had a most difficult task, handling the great crowds night after night, but they did a magnificent job, and all of us are deeply grateful to them for it. Thank you, gentlemen, for your cooperation, and for a job wonderfully well done.

— We must say a word of appreciation for James Carr, General Chairman of the crusade. This fine Baptist layman, did more than any one man, to make the meeting possible, and to make it the mighty success that it was. He worked long hours, and gave unreservedly of his time, his ability, and his resources. All of us who have worked with him, know something of how much he did do. Thank you, Mr. Carr, for all that you did. All of us thank God for you!

On page 3 we are printing a composite photograph of the closing Sunday's crowd. This was made by fitting together three photos. We thought many of you would like to have it as a memoir of the meeting.

— We shall be saying little more concerning the crusade in the Record, but we know that the glow of this glorious experience will live on in our hearts for a long time. We feel that we all shall be better Christians because of the crusade. Our own lives have been blessed, and enriched, and though we must turn now to many other matters which press upon us, we still will be singing "Praise the Lord."



IT CAN'T HAPPEN HERE (?)

On The MORAL SCENE

DANGER FOR WOMEN SMOKERS

Recently, smoking by girls and women has increased dramatically—particularly among the young. In the past five years, the number of smokers between the ages of 12 and 18 has risen from eight to 15 percent of that age group. Here are the facts about women and smoking: (1) Lung cancer is now the third major cancer killer among women. (2) Smoking during pregnancy can harm the fetus and create life-long health problems for the new child. (3) Respiratory diseases attributable to smoking are sharply rising in women. (4) Heart diseases and sudden death due to heart failure are increasing among women at such a rate that they soon may be as common as they are among men. (5) A woman smoker has a risk of dying of lung cancer five to ten times that of a woman who has never smoked. (Good Housekeeping, April, 1975)

FOCUS ON RURAL AMERICA

In mid-April, 15,000 representatives of "rural America" met for four days in Washington, D. C., to criticize... America's preoccupation with large cities. "Rural Americans" comprise over one-fourth of the U. S. population. Their representatives are armed with some sharp-pointed statistics. In the frequently cited problem of health-care distribution, for example, there are now 138 rural counties without a single resident doctor, 40 more than there were in 1963. An even greater disproportion affects housing. The Census Bureau found 60 percent of the nation's substandard housing to be outside of the metropolitan areas to which 80 percent of Federal housing subsidies are directed. Rural areas include 44 percent of the nation's poor and 31 percent of its unemployed. Perhaps the loudest complaints heard at the conference were against the large agricultural corporations. (America, May 10, 1975)

HEROIN INCREASE

The increase in heroin addiction has caught many Federal and local authorities unprepared. "We were overcome by our own self-congratulatory rhetoric," concedes a narcotics official in Washington. In San Francisco, city treatment programs now list 802 patients, up from 705 a year ago. Boston's program was running 20% below capacity in 1973; today, 300 addicts are on the waiting list. Just as demand for help is increasing, the Federal government is cutting back on its budget. In fiscal 1974, Washington allocated \$514 million for drug-abuse treatment and prevention programs, apart from law enforcement. In fiscal '76, the government plans to spend only \$444 million. By Jim Calio with Philip S. Cook, reprinted in Newsweek, February 24, 1975.

OIL PROFITS AND THE BOTTOM BILLION

"The World Bank has concluded that, even with the best efforts of the United Nations and other international institutions, the 'bottom billion' of the world's people will make no economic gain for the rest of this decade. As a spokesman for the bank put it, 'this is an impossible position morally and for the Fourth World'—a term increasingly applied to the poorest nations. The oil states now have profits of about \$70 billion a year, and for perhaps half this amount, no useful purpose can be found locally. The question on many minds is how this vast capital fund can be drawn into the tasks of development in the poor nations." Saturday Review - World, Sept. 21, 1974

the American principle of complete separation of church and state, although it reveals the opposition this woman has to Christianity.

Light for Living
Chester E. Swor

Commonsense Gardening

A garden plot cleared of weeds, grass, sticks, and stones is only half-a-garden. It is not really a garden until the productive plants are there and cultivated.

Similarly, the Christian who presents his life as a Christian life because he doesn't do this or that or the other wrong thing, and who stops his recitation at that point has actually said, "I have cleared my garden plot." His recitation needs to be completed with a list of "I do's."

The Christian who recites a long list of "I don't do" activities is sincere, doubtless, and it is surely true that the life of a follower of Christ needs to be clean of everything which would impair the cultivation of the "fruits of the spirit." Yet, that is only half of the story: he needs, also, to plant the seeds of Christlikeness and to cultivate the traits which make his life fruitful. There needs to be both a cleaning out and a planting in.

There is another mistake which some Christians make: They try to keep weeds and plants growing together in their garden. While cultivating some wholesome, outgoing traits which make their lives useful and attractive to some degree, they fail to relinquish habits and traits which diminish their spiritual effectiveness. They, too, are inadequate "gardeners."

Therefore, the Christian's choice is not an either-or in choosing one of the foregoing patterns; rather, his choice is made on whether or not he will do both the weeding and the planting of Christian traits. He will be greatly concerned with both the cleaning up of the deterrents to spiritual wholeness and the planting in of the strengths that produce spiritual growth: he will remember that Christ never suggested a giving up without indicating a taking up.

Do you remember the situation described in Matthew 12:43-45? An individual's life had been cleansed of an evil spirit, but though washed and cleaned, it was empty. . . . no good things had been installed there. Upon returning, the evil spirit found the emptiness and not only moved back in, but brought seven other spirits more evil than itself. Isaiah 1:16-17 and Mark 10:21 remind us additionally of both sides of the coin of life cultivation: leaving out/taking in. . . . giving up/taking up. Let's all of us take a good look at our individual gardens!

(Published by special arrangement with Dr. Chester Swor, 902 Whitworth Street, Jackson, Mississippi)

The Baptist Record

515 Mississippi Street
Jackson, Miss. 39201

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Official Journal of the
MISSISSIPPI BAPTIST
CONVENTION BOARD
Earl Kelly

Executive Secretary-Treasurer
The Baptist Building
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: J. B. Fowler, McComb; George Lips, Indianola; Henry Harris, West Point; Hardy Denham, Newton; James Carr, Jackson; Ferrell Cork, Aberdeen.
Subscription \$3.00 a year payable in advance.
Published weekly except week of July 4 and Christmas.
Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Press and the Evangelical Press Association.

NEWEST BOOKS

THE EFFECTIVE PASTOR compiled and edited by Zenas J. Bicket, (Gospel Publishing House, 124 pp., \$3.95) A pastor's manual, compiled under the direction of the Assemblies of God Committee on Mission, deals with pastoral relationships, ministry to members, etc.

CONTEMPORARY COUNTERFEITS by John J. Davis (Baker, 43 pp., paper, \$1.00) Astrology, the occult, drugs, satanism and witchcraft, all of these are included as counterfeit teachings today.

SAN QUENTIN AND BEYOND by Larry O. Howland with foreword by Wesley E. Smith (Whitaker House, paper, \$2.50, 192 pp.) Charged with murder, Larry Howland thought he had reached the end of the line. Then he became a

Christian and his life story changed completely.

TWENTY - THREE KEYS TO INNER PEACE FROM THE TWENTY-THIRD PSALM by A. E. Carpenter (Exposition Press, 192 pp., \$7.50) The author is administrator and president of the Scotsdale Memorial Hospital in Arizona and received his doctors degree from New Orleans Seminary. This is a perceptive study of the Twenty-Third Psalm as the key to personal relationship with God shows the way to peace and happiness.

RESOURCE UNLIMITED by William L. Hendrix (Stewardship Commission, SBC, 247 pp.) Fourteen different Southern Baptists, preachers and the-

ologians, write on the context, the rational and the practice of stewardship. Careful scholarly study of the New Testament stewardship as it applies to the church and to individual Christians.

FREEDOM UNDER SIEGE by Madalyn Murray O'Hair (Tarcher, 278 pp., \$8.95) The woman whose action in court brought the elimination of prayer and Bible reading in the public schools, attacks the churches and charges that they undermine separation of church and state by receiving vast financial support from the government. If her facts concerning others are as misinterpreted as are her statements concerning Southern Baptists, then the picture she gives is far from true. The book is an attack on

Is Cooperation Compromise?

Thursday, May 29, 1975

BAPTIST RECORD PAGE 5

NOTE: This is the second in a six-part series written by Dr. James L. Sullivan, who has recently retired as president of the Sunday School Board. Dr. Sullivan is a native of Mississippi.

Long ago in our Baptist history, some of our forefathers got the mistaken idea that it was unwise, if not wrong, for their churches to cooperate with other Baptist churches of their area or nation. They felt that in doing so they would lose some of their liberty. They insisted, therefore, that each individual church go its own way and do its own thing. Some of them did. Some still do.

The offshoot of this extreme concept is the so-called independent Baptist movement. Certain local Baptist churches still feel the same way and follow the same uncooperative course. They work only for their local bodies in which their individual memberships are held. Indeed,

some of the congregations have become so ruggedly individual that they are in essence cantankerous in spirit, thinking and acting negatively on almost everything. Indeed, they often compete with each other of like faith and order rather than cooperate even in the same county or city.

All of us can identify some of the big name churches and pastors who have gone this extremely independent route, and who have built little kingdoms of their own. Each rules autocratically over his own constituency, declining to meet even in fellowship meetings with local pastors conferences of fellow ministers. They aggressively solicit members of other Baptist churches to leave where they are to come and join them. Such a spirit and method usually ends in a dog-eat-dog relationship of church bodies which is highly competitive. All is contrary to the Christian spirit of love, helpfulness, and sharing.

What is basic and must be understood is that all Baptist churches

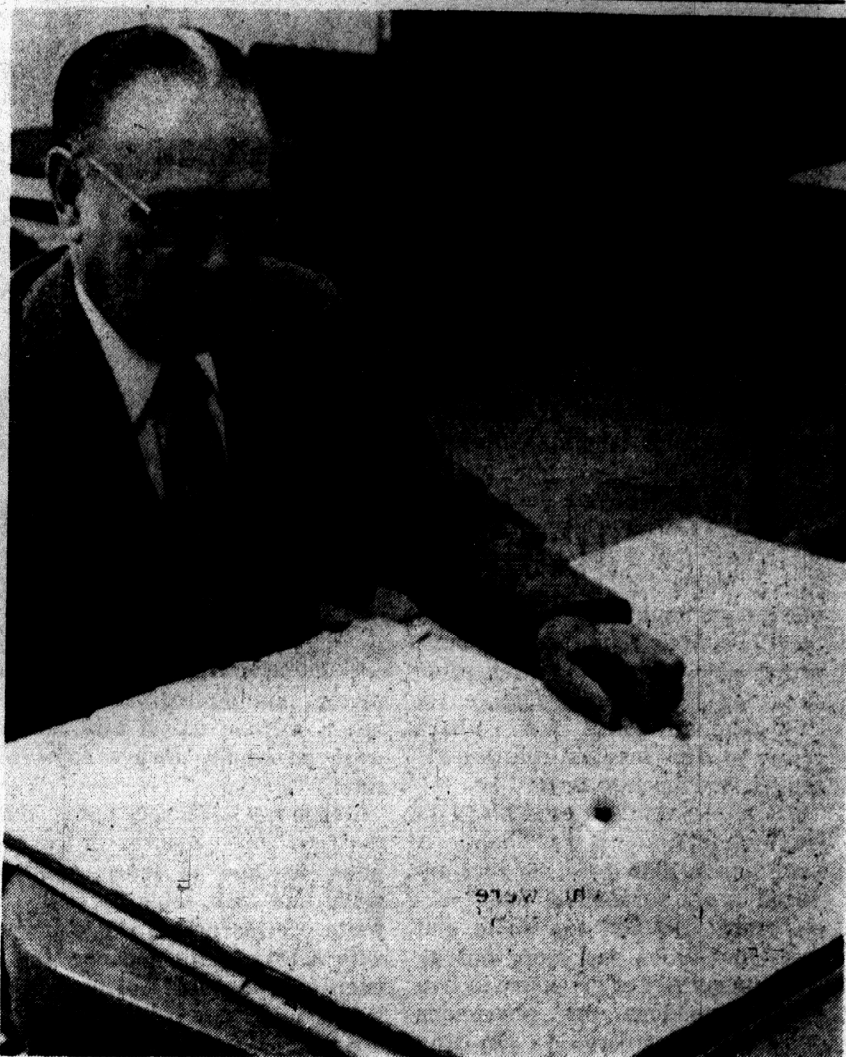
are independent in reality. We like to use the term autonomous because each is self-governing, determining its own destiny and living with their own decisions. Only certain ones who go to the extreme in their individualistic concepts have capitalized the word "Independent" and have in essence taken an antidenominational stance in the process.

The glory of the Southern Baptist Convention's approach is that local churches are still in charge of things, even in the denomination. Working together they have built a great denomination. Through contributions they have supported vast denominational movements of missions, education, and charity. Through trustees they have controlled their agencies. Working together they have built hospitals, colleges, seminaries, children's homes, homes for aged, and many other worthwhile institutions. They have sent missionaries. They have published educational materials. They have helped in a thousand other

ways. Each has been on a voluntary basis. Local churches still control the convention through elected messengers. The convention controls its agencies through duly elected trustees who in turn must give an account back to the convention of each decision and action at the next annual session. Never is there a violation of conscience on the part of any individual believer. Never is there the trampling of rights of any local church.

So cooperation need never be compromise. It is strength consolidated and demonstrated. A system built on cooperation as Southern Baptist have done it with an attitude of prayerfulness and commitment is proven by experience. It is the best system of church administration of any denomination. We know. It is creative and dynamic. It is versatile and tireless. It is our Baptist way of doing things. Who can argue with success?

Cooperation is no compromise. It is a key to spiritual conquest in a world that needs the Christian witness now.



Oldest Copy

Dr. Joe T. Odle, in the library at Southern Seminary, Louisville, Ky., looks at the oldest copy of the Baptist Record known to be in existence. It is the issue for the second week of February, 1877.

the second issue of the paper which began publication the week before. All copies of the first week's issue have apparently been lost. Dr. Odle is the paper's eighth editor. Dr. J. B. Gambrell was the first.

In Youth Bible Drills

Fly, Jones To Represent State At Ridgecrest And Glorieta

Renea Fly of First Church, Coffeeville, and Carleen Jones of New Zion Church in Leake Association will represent Mississippi Baptists in Southern Baptist youth Bible drills this summer at Ridgecrest, N. C. and Glorieta, N. M.

The representatives were chosen in a state selection tournament in Jackson. Renea will go to Ridgecrest Conference Center for nationwide participation, and Carleen will go to Glorieta for the same purpose.

Two alternates were selected in the event either of the first choices is unable to go. They are William Wilson of Mt. Pleasant Baptist Church in Choctaw County Baptist Association and Tommy Freeman of Briarwood Drive Church in Jackson.

Four others were finalists in the competition. They were Pandora Thomas of Robinson Church near Liberty; Jamie Hickman of First Church, Coffeeville; June Winstead of Coldwater Church in Neshoba County; and Beth Wilson of Petal Harvey Church, Petal.

Some 154 youths participated in state final drills. Of these, 42

advanced in preliminary competition for the final day of eliminations. Eight advanced from the semi-finals to the final drill.

All youths ages 12-17 in Church Training are eligible to participate in the Youth Bible Drill each year. However, only those in a 12, 13, or 14-year training group are eligible to compete for a place as Mississippi representative in the Southern Baptist drills.

Three types of drills make up the Youth Bible Drill. In the book drills, participants step forward after they have found a designated book in the Bible and are able to name the book before the book is found, and the book following.

In the scripture searching drill, the leader announces any scripture reference in the Bible. Participants must locate that scripture before stepping forward.

In the identifying verses drill, the leader quotes a portion of one of the 24 verses that the youths have learned. Participants then locate the verse in the Bible and step forward.

An eight-second time limit is imposed on each of the three types of drills.



First, McComb Dedicates Sanctuary

Members of First Church, McComb, and guests dedicated the church's new sanctuary at Delaware avenue and Marion in McComb Sunday, May 18. The only three surviving men who have served as pastor of the church, almost 100 years old, are shown holding a replica of the sanctuary. Donald Jones built the replica which was presented by Building Council Chairman Carl Haskins to Building Design Chairman Hershal Grady in a ceremony symbolic of the sanctuary being presented to the church. From left are Dr. Wyatt Hunter, pastor emeritus who served as pastor for 30 years and who preached the Sunday morning sermon; Dr. J. B. Fowler, Jr., present pastor, and Dr. John Lee Taylor, now of Grenada, who served as pastor for five years and who preached at evening.

Parochial Aid Plan Held Unconstitutional

WASHINGTON (BP) — In a landmark decision, the U. S. Supreme Court declared that two Pennsylvania laws providing aid to nonpublic schools violate the Constitution's prohibition of "an establishment of religion."

The laws called for the expenditure of tax funds for a wide variety of so-called "auxiliary services" and the provision on a loan basis of instructional materials and textbooks to students in non-public schools.

The justices, by a 6-3 margin, struck down all the provisions except for the loan of textbooks.

Many Washington observers say that the high court's new decision is the most extensive yet in a long series of rulings seeking to set limits on the kinds of aid that can be provided to non-public school pupils without violating the First Amendment's ban on the establishment of religion.

Among those seeking the over-

throw of the Pennsylvania laws was the Baptist Joint Committee on Public Affairs here, which joined with a number of other organizations in filing a "friend of the court" brief supporting opponents of the state aid program.

Justice Potter Stewart, joined by Justices Harry A. Blackmun and Lewis F. Powell, wrote the majority opinion in the case, known as Meek v. Pittenger. Their opinion on the textbook loan provision was also joined by three others, Chief Justice Warren E. Burger and Associate Justices William H. Rehnquist and Byron R. White, who held in two separate opinions that the court should have upheld Pennsylvania's entire plan.

The majority opinion was supported, except in the textbook provision, by the other three justices, William O. Douglas, William J. Brennan and Thurgood Marshall, all of whom said in still another opinion that Pennsylvania's entire package should be thrown out.

Ukraine Court Rejects Georgi Vins' Appeal

LONDON (BP)—An appeal charging the family as "enemies of the people" and "hoodlums," the Supreme Court of the Ukraine, the Keston News Service said here.

The news service, of the Centre for the Study of Religion and Communism, said Lidia Vins, Georgi's mother, wrote a letter dated March 26, 1975 to the Human Rights Committee and Amnesty International in which she told of the Soviet court's action and apparent hostility.

Mrs. Vins' letter reported the Ukraine court heard Vins' case on March 6 and rejected the appeal, the news service said.

Mrs. Vins, in her letter, noted the family was not informed that the hearing took place and was not told of the decision until March 19, even though they inquired daily.

The family later discovered Vins was in the hospital through it all but that fact had been hidden from them, the news service said.

Mrs. Vins' letter, the London report noted, said the family was refused a copy of the official verdict by the Kiev City Court on grounds that "they only wanted a copy in order to send it to the CIA."

The judge, named Tyshel, described the family as "enemies of the people" and "hoodlums," the report said.

An "official note" from Mrs. Vins received by Keston News Service stated her son "is to serve the rest of his sentence in the Yakutsk Autonomous Republic (Eastern Siberia). His health was reported to be 'satisfactory.'"

Mrs. Vins, the news service said, continues to appeal for help in opening a reexamination of her son's case.

Former State Pastor Dies In California

Rev. John Thomas Tolar, Sr. died on January 20, 1975. He was born in Tylertown, Miss., graduated from Mississippi College in 1939, and from Southern Seminary in 1948. He pastored churches in Mississippi, Louisiana, Kentucky, and Alabama.

At the time of his death, he was missionary pastor - manager of Park Pacific Tower, a senior citizen retirement tower in Long Beach, California.

He is survived by his wife, Catherine, two sons, John Jr. and Danny, and one granddaughter.

Newport And Lindsey To Discuss Prophecy On TV

FORT WORTH (BP) — A conversation on Biblical prophecy, featuring a seminary professor and a popular author on the subject, will be aired June 22 on the American Broadcasting Company's "Directions" program titled "Where Do We Go From Here?"

John Newport, professor of philosophy of religion at Southwest-

ern Seminary, and Hal Lindsey of Los Angeles, Calif., author of "The Late Great Planet Earth" and other books on prophecy, will discuss the subject from 1 to 1:30 p.m. EDT.

Virginia Sherwood of Washington, correspondent for ABC news, will moderate the program which was produced by ABC in cooperation with the Southern Baptist Radio and Television Commission, Fort Worth.

Both Lindsey and Newport agreed that "Prophecy primarily is given to challenge people to meet crises." They disagreed on the belief that prophecy indicates that the world is living in what the Bible calls "the last days."

"History has begun and will move to its logical conclusion," Newport said. Lindsey said that "Prophecy is designed to give us understanding of where we are in God's program." He cited the return of the Jews to Israel as a nation as a signal that the world is in "the last days."

Other subjects discussed in the conversation program included the results of the Jesus Movement, apostasy (a falling away from organized Christianity) in the churches, and the "one great hope" for everyone.

In a conversation dotted with friendly disagreements, both Newport and Lindsey agreed that the "one great hope" is a personal faith in Jesus Christ and in his second coming.

"God is still active in the world," Newport concluded. "It is God who gives us resources to help us make it a better world."

I Was There When The Cooperative Program Was Started

By Emerald M. Causey
Liberty, MS

It was in my third session at Mississippi College that in May, 1925, A. B. Pierce, W. S. Hardin, and I, all classmates, planned together to attend the Southern Baptist Convention at Memphis. Being first year young pastors, as well as having been under previous years of college environment, had developed in us a keen desire for further participation in the work of the Convention. Even though we would be taking our final examinations almost immediately upon our return to the campus we believed that the trip would be well worth the venture.

For the previous six months I had been pastor of the Pearson Baptist Church which was located in western Rankin County near the railroad station of the same name, about fifteen miles east of Clinton. The church had about 25 members and one deacon, Frank Boehle. In earlier months

I had directed the ordination service for Mr. Boehle, who served also as Sunday School superintendent, treasurer and moderator of the church business meetings. Brother Boehle and members believed that the pastor should always when possible be the official representative of the church. A formal vote was hardly necessary for me to become the one eligible messenger to the Convention. This began what for me was almost an annual experience for the following forty years.

This being our first time, to be in a city larger than Jackson, we country boys walked the streets and looked into various show places for a time before arriving at the Convention Hall. We found seats where we could clearly observe all the activities of the officers and others on the platform.

The thing of uppermost importance to me at this convention was a debate between Dr. Stealey of Oklahoma I think and Dr. E. Y. Mullins of the Southern

Baptist Theological Seminary. College campuses and religious papers at that time were alive with the evolution controversy. When the Convention statement of faith committee made its report, one article of it became the center of an attempt to include a statement in opposition to evolution. An amendment was offered to the article on creation that would have added to the positive statement, that creation was just as is recorded in Genesis chapters one and two, four other words, "And not by evolution." Dr. Stealey spoke in favor of the amendment. Then Dr. Mullins spoke vigorously against it saying that the negative amendment would serve only to weaken the statement. Since I had studied textbooks written by Dr. Mullins in college classes, it would have been easy for me to vote as he insisted simply out of respect for him. His reasoning was sound and I voted with the majority to defeat it. This statement of faith renewed twice through the years has

continued almost exactly as it was adopted at that Convention.

For six years I had been conditioned to support such a recommendation as the one to initiate the Cooperative Program. It seemed to me almost a routine business matter when it was presented. When the Seventy Five Million Campaign had begun in 1919, two laymen from our church had found my father and me working together on the family farm and had solicited my father to make a pledge to this five-year program. Though I was not a Christian at the time, I heard that day from these men a persuasive message on world missions which I had never forgotten. Because of the tremendous emphasis on world missions from 1919 to 1925, the Cooperative Program seemed to be simply a continuation of something similar for the future. I remember little or no discussion of it and no opposition to it.

The strong debate on the article on creation which to me was



Finalists in youth Bible drills, chosen in a state selection tournament, were left to right: William Wilson, June Winstead, Tommy Freeman, Beth Wilson, Jamie Hickman, Carleen Jones, and Renea Fly.

"And A Little Child Shall Teach Them..."

By Anne Washburn McWilliams

"God taught us many things through our son and his illness," said Peggy Broome. Jeffery ended a long struggle with encephalitis and went to be with Jesus on December 19, 1974, the morning after his eighth birthday. His life, though short, had been one of spiritual magnitude.

Peggy and James Broome and their other son, Jimmy, are members of First Church, Pearl, where James is a deacon. Peggy has for a long time been employed by the Mississippi Baptist Convention Board. Their vigil was a sad one, but left no doubt in their minds of the Christian's triumph over suffering. Now, six months later, after time for reflection, Peggy says, "I'd like to share with others some of the lessons the Lord taught me through Jeff."

From the day he became ill in August, 1973, until his death a year and a half later, he had endured brain surgery at least seven times. He had the shots and tests and tubes and pain that go with surgery. Yet his spirit to live was tremendous, and physicians praised his bravery. As Dr. Roy McComb, pastor of First Church, Pearl, pointed out, he was "a little man of much fight."

His mother said, "He taught me the real meaning of courage. He



rarely complained. He suffered, but if anyone asked him how he was, he would always say, 'I'm fine.'"

When he returned home from the first three months in the hospital, he had to learn again to walk and talk, and to read and write. He learned to ride a bicycle with a little help, and one day he even took his baseball bat out for a try.

Around Labor Day of 1974, when he had to return for more surgery, once again he had to learn to walk and talk and use his hands, but this time progress was faster. Therapists helped. A teacher came to his house twice a week to assist with his school lessons. Sometimes he would have trouble with his right hand and would drop a spoon or a pencil. Briefly he would be discouraged or annoyed. Then he'd recover and say, "The Lord will help me do it, won't He?"

Jeffery believed in prayer. During the long time he was in the hospital between his sixth and seventh birthdays, Rev. Carey Cox, executive secretary of the Missis-

issippi Baptist Foundation, would visit him often. Mr. Cox recalls, "I suppose I was never in the room more than two or three minutes before he would look up to me, and with a little smile would say, 'Brother Cox, say a prayer for me,' and we would have prayer together. I do not think I have ever known one so young who loved the Lord as much as I believe he did."

"Instead of my teaching him how to pray, he taught me," his mother adds. "His prayers were not stilted or memorized, but they came naturally from his heart. He confidently talked to God as his friend. He would always remember to pray for the doctors and nurses. Often he would say, 'Thank you, God, for the shots and drips. I know they hurt, but they help me to feel better.' We prayed together as a family at the breakfast table and in our devotional time at night."

She continued, "He taught me to rely on God. He would say, 'Don't worry about me, Mama. God will take care of me!'"

He was looking forward to going to heaven, to being with Jesus. A short time before his death, he asked her, "We don't know who will die first, do we, Mama?"

"Or it could be Daddy or Brother. But I expect it will be me."

One day at home, as he tried to walk straight, he staggered and fell against a doorway. "In heaven I won't have to stagger like that, will I, Mama? I won't hurt any more then either."

The expression recorded on his face at his death was one of peace and joy, as if he had said, "Here I am, Jesus, I have come to live with you." Mr. Cox described this as a "holy glow, the outward evidence of that which had been residing within."

His nurses and other hospital attendants learned to love him. As one hospital employee said, "Jeff was friend, patient, and teacher to many of us at Mississippi Baptist Hospital, but he was most of all our teacher." He referred to Isaiah 11:6, "And a little child shall lead..." and suggested substituting "teach" for "lead."

"Before August, 1973," he continued, "Jeff had been a happy six-year-old — energetic, enthusiastic, inquisitive, outgoing, extroverted and lovable. Then between the valleys and shadows of illness there were moments when he was alert, clear of pain and fever — really alive with happiness and joy in spite of all medical trappings."

"He taught us patience through his long days and nights of suffering. When racked with pain he could usually manage a smile and say, 'Hi, I'm glad you came to see me.'"

"He taught us 'to be a person.' When all we had to offer was ourselves, he seemed to understand that we had 'nothing within our hand to bring,' but there was 'love shared' and this, he taught us, 'was enough!'"

Too, the boy taught those around him the importance of laughter, in the presence of pain. One doctor remarked on his readiness for a joke: "Even toward the end he would react with a smile and maintained a sense of humor."

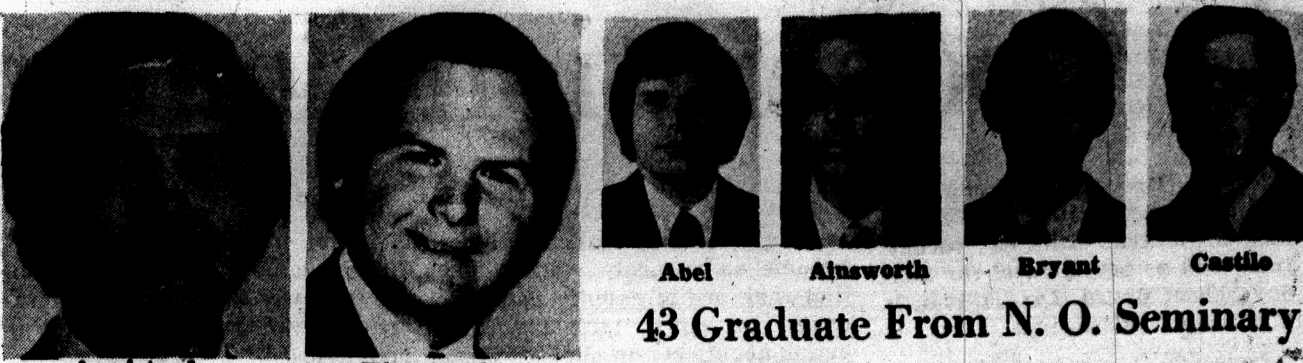
"Jeff's case was one that makes the work of a physical both difficult and rewarding," one doctor said. "His condition resulted from an illness that we could not foresee and as far as we know could not have been prevented. Jeff tolerated his limitation and his discomfort gamely. His family maintained a pleasant disposition and an optimistic spirit. I am sure Jeff's illness caused much weakening of their bodies and emotions, but spiritually I believe they were strengthened by it and imparted some of this strength to us all."

Jeff liked to go to church. Though he could not go much after he got sick, he did go to summer revival in 1974 every night. One night when the invitation was given, he said to his mother, "I want to give my heart to Jesus right now." He decided to wait and talk to the pastor, Dr. McComb, but a few days later he was back in the hospital.

He liked to read the Bible or hear it read and his favorite verse was Psalm 23:1. Sometimes he would comment on a Scripture passage or devotional from Open Windows that he had heard read several days before.

Soon after the revival he said, "If anybody is not saved, they won't go to heaven and live with Jesus, will they, Mama?" His mother thinks he would have liked for that to be his message to those who have not yet believed in Him.

In his brief years, Jeffery Broome was a "little disciple," learning lessons from the Master and teaching them to those around him.



Abel Ainsworth Bryant Castile

43 Graduate From N. O. Seminary



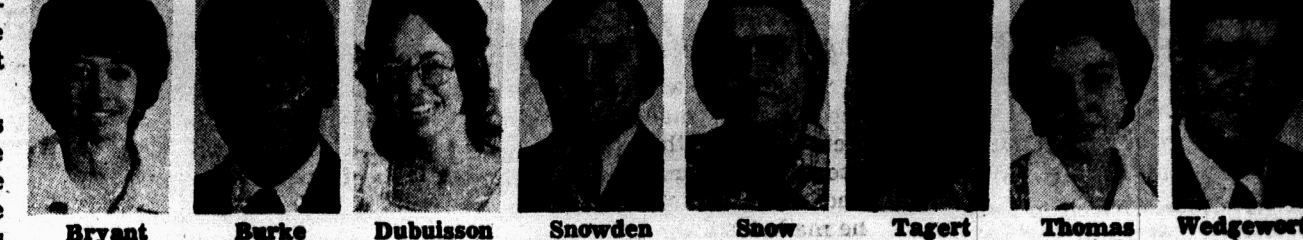
Armistead Kimbrough



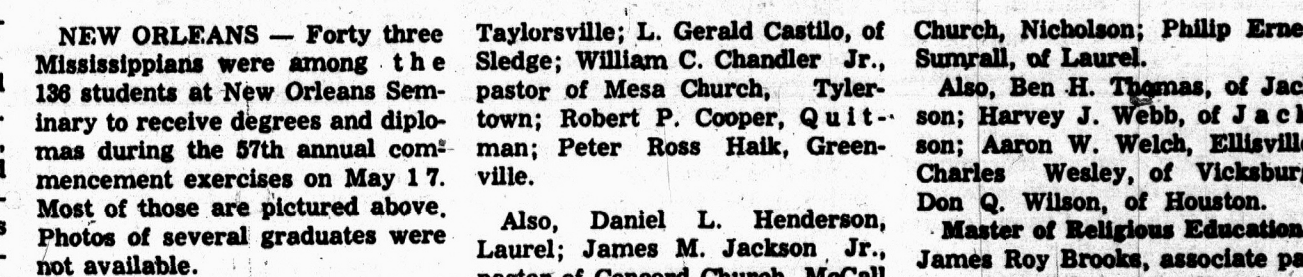
Chandler Haik Jackson Jones Jordan Knight Lescalette



McCurley May Megehee Olliff Prevost Renick Shoemaker



Stevens Sumrall Thomas Webb Welch Wilson Brooks



Bryant Burke Dubuison Snowden Snow Tagert Thomas Wedgeworth

NEW ORLEANS — Forty three Mississippians were among the 136 students at New Orleans Seminary to receive degrees and diplomas during the 57th annual commencement exercises on May 17. Most of those are pictured above. Photos of several graduates were not available.

Mississippians and those with Mississippi ties who were scheduled to be graduated, listed by degrees, were:

Doctor of Ministry — John Armistead, minister of activities at First Church, Meridian; Hubert Frank Harmon Jr. of Meridian; Wayne Kimbrough, associate pastor and minister of youth at First Church, Pontotoc; Norman S. Deaton, former pastor of Lowrey Memorial Church, Blue Mountain.

Master of Divinity — Edwin Allen Abel, of Belzoni; William Lendell Ainsworth, pastor of Pachuta Church; Curtis E. Bryant, pastor of New Home Church, Bay Springs, and Clear Creek Church,

Taylorville; L. Gerald Castile, of Sledge; William C. Chandler Jr., pastor of Mesa Church, Tylertown; Robert P. Cooper, Tyntman; Peter Ross Haik, Greenville.

Also, Daniel L. Henderson, Laurel; James M. Jackson Jr., pastor of Concord Church, McCall Creek; Chester H. Jones, pastor of Topeka Church, Monticello; Kenneth Wayne Jordan, pastor of Meadville Church; Joseph B. (Butch) Knight, pastor of McCall Creek Church; W. F. Lescalette, pastor of Vancleave Church; Tom McCurley, pastor of Society Hill Church, Oakvale; Emory C. May, pastor of Ora Church, Collins.

Also, Kent W. Megehee, associate pastor of Goodyear Church, Picayune; John B. Olliff Jr., pastor of Silver Spring Church, Osyka; Ronnie Prevost, of Hazelhurst; Billy Ross Renick, pastor of LeMoine Church, Biloxi; Kenneth R. Shoemaker, Hattiesburg; Jerry W. Stevens, pastor of First

Church, Nicholson; Phillip Ernest Sumrall, of Laurel.

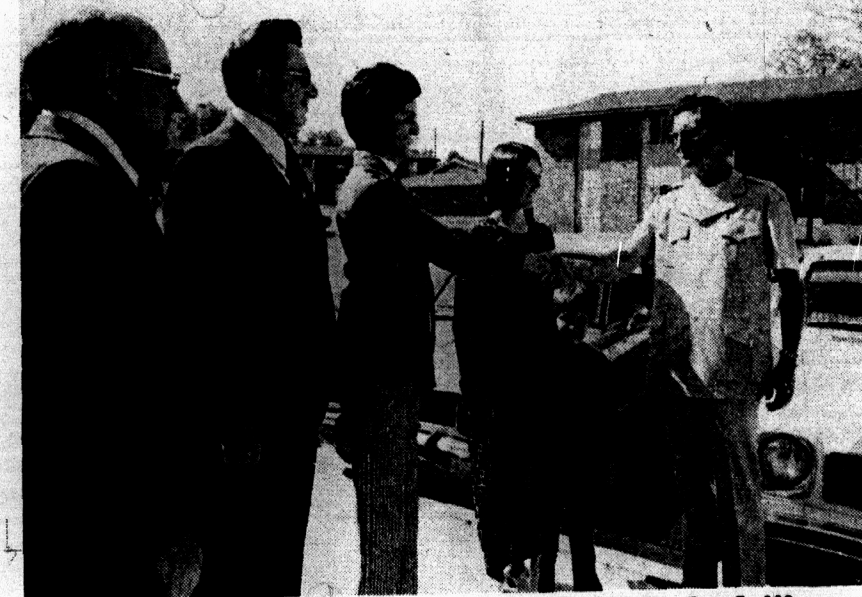
Also, Ben H. Thomas, of Jackson; Harvey J. Webb, of Jackson; Aaron W. Welch, Ellisville; Charles Wesley, of Vicksburg; Don Q. Wilson, of Houston.

Master of Religious Education — James Roy Brooks, associate pastor of youth and education at Cranfield Church, Natchez; Mrs. Mary Ann Myrick Bryant, of Laurel; John T. Burke, of Lyon; Miss Laura Ann Dubuison, of Gulfport; Miss Joan Lizette Gann, of Glen; Timothy L. Snowden of Meridian; Hamilton H. Snow, minister of music and youth at Vancleave Church.

Master of Church Music — Sanford N. Casey III, of Jackson; Earl Eugene Tagert, minister of music at Roseland Park Church, Picayune.

Diploma in Religious Education Ministry — Mrs. Donna Joette Renick, of Gulfport; Mrs. Joan Thomas, of Raymond.

Diploma in Pastoral Ministry — Bobby R. Wedgeworth, of Petal.



"Welcome Home, From Bangladesh!"

Rev. and Mrs. James Young and their son Timothy were recently welcomed to Kosciusko by officials of Attala Association. They arrived April 15 for a six-months furlough from Bangladesh where they are missionaries. They will live in one of the three-bedroom, furnished Cannonade Apartments in Kosciusko. With the Youngs on their arrival are Rev. Floyd Higginbotham, Attala moderator; Dr. W. Levon Moore, director of missions; Mrs. W. D. McKnight, associational WMU director. The churches of the association shared in the welcome through an old fashioned "pounding." The Youngs are natives of Leake and Attala Counties.



"Introduction To Baptist Work"

Mississippi College students studying "Introduction to Baptist Work" as part of the In-Service Guidance Program are shown above. The occasion was a tour of the Baptist Building as a part of the instruction. Standing at left is Dr. Phillips McCarty, teacher of the course at Mississippi College. Etanding at right is Therman Bryant, director of the In-Service Guidance Program for the Mississippi Baptist Convention Board and an associate in the Department of Cooperative Missions.



At Work In The Philippines

What does the Cooperative Program mean in the Philippines? It means missionary church planters who become catalysts for new churches springing up in many places. It means missionary teachers to help train pastors and workers for these new churches through our seminary, Bible school, and extension program. It means student workers who share Christ with thousands of university students in Manila, Baguio, Davao, and Dagupan.

We praise the Lord that the Cooperative Program makes it possible for us to serve as your missionaries in the Philippines. The need for more missionaries is greater than ever. Your Cooperative gifts, your earnest prayers, and your willingness to go where God directs — all of these factors provide channels through which God's Spirit will flow in increasingly amazing ways.

Your Cooperative Program dollars are translated in the Philippines into the healing hands of doctors and nurses at Mati Baptist Hospital, the publication of Christian literature in Manila, and many other vital phases of our total mission program. Southern Baptists are the third fastest growing group in the Philippines. God has still greater things in store as we respond to his commands to go, give, and pray! Paul B. Johnson, Davao City, Philippines

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Worship/Music Leaders For Recreation Week

The worship and music leaders for the Church Recreation Leadership Conference at Ridgecrest Baptist Conference Center, Ridgecrest, N. C. June 7-13, have been announced by Ray Conner, secretary of the Baptist Sunday School Board's church recreation department.

Frank Pollard (left), pastor of First Church, Jackson, will lead the worship services; while Larry Black (right), minister of music at the same church, will lead the music activities. The Ridgecrest recreation week is the only such conference scheduled at either Glorieta or Ridgecrest Conference Center this summer. Last year the Ridgecrest recreation conference drew a record attendance of 3,300 persons.



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How The Bible Came To Be

By Wm. J. Fallis
Exodus 24: 3-8; Jeremiah 36; John 21:24-25; Revelation 1:10-11

In September of 1823, eighteen-year-old Joseph Smith said he was visited by the angel Moroni, who told him of some golden plates buried under a stone on the west side of a hill near his home in western New York. Although on the next day he discovered everything as the angel had described it, he did not remove the plates for four years. With them was a pair of spectacles to help Joseph Smith translate the mysterious engravings on the golden plates. Later, the plates were returned to the angel, and the manuscript in English was first published in 1830 as "The Book of Mormon." Much of it sounds like the old Testament of the King James Version, but this is the way the Mormons believe their Book came into being.

This lesson will help you understand how we got our Bible.

The Lesson Explained
MOSES WROTE THE COVENANT (Ex. 24:3-8)

The Bible's first human writer must have been Moses for this is its earliest reference to anyone writing. But what about those earlier stories of the patriarchs and even earlier times? We don't know how or when they started, but they must have been passed from one generation to another perhaps around the campfires or in gatherings on special days. The narratives in Genesis were written down after having been told probably for many years. This may account for the graphic and dramatic style of the stories.

In the passage before us, however, "Moses wrote all the words of the Lord" — what he had heard him say on Mount Sinai. In verse 7 this is called "the book of the covenant," and Bible scholars feel that it refers to the 104 verses of Exodus 20:23 to 23:33. So it was not a book in our meaning of the word; rather it was a strip of leather or papyrus that could be rolled up. Moses first reported what the Lord had said; then he wrote it down, prepared a service of sacrifice and read the

document to the people. They promised to obey the Lord. Now the covenant stipulations were in writing.

JEREMIAH WROTE HIS JUDGMENTS (Jer. 36:1-4)

Jeremiah began preaching during Josiah's reign, and after that good king died, he saw a sad future for the nation. He spoke out against the new king and his evil ways. After the Babylonians had crushed the Egyptians at Carchemish in 605 B.C., the Lord told Jeremiah to write down all the judgments the Lord had spoken against Judah, Israel, and other nations. Perhaps if the people heard those dire predictions once more, they might yet repent. That writing may have included much of the previous thirty-five chapters.

Instead of writing them out himself, Jeremiah enlisted his good friend Baruch as his secretary. So the spoken word of the prophet would have permanent form; his word from the Lord could be preserved and read even when the prophet was absent. In verse 5 we learn that Jeremiah was forbidden to enter the Temple, but Baruch could go and read Jeremiah's words there. Since the prophet's message was from God, he did not fear to have it in black and white over his name.

JOHN WROTE TO THE CHURCHES (Rev. 1:10-11)

The three printed passages of

Fairhavens To Sing

The Fairhavens Gospel Quartet will sing at Pleasant Hill Church, DeSoto County, Sunday afternoon, June 1. On June 23 they will sing at the Full Gospel Pentecostal Church in Holly Springs.

The quartet, from Fairhaven Church, Olive Branch, sang at Cedar View Church on May 24 and at Fairhaven Church on May 25. Rev. Jackie Cooke is the Fairhaven pastor.

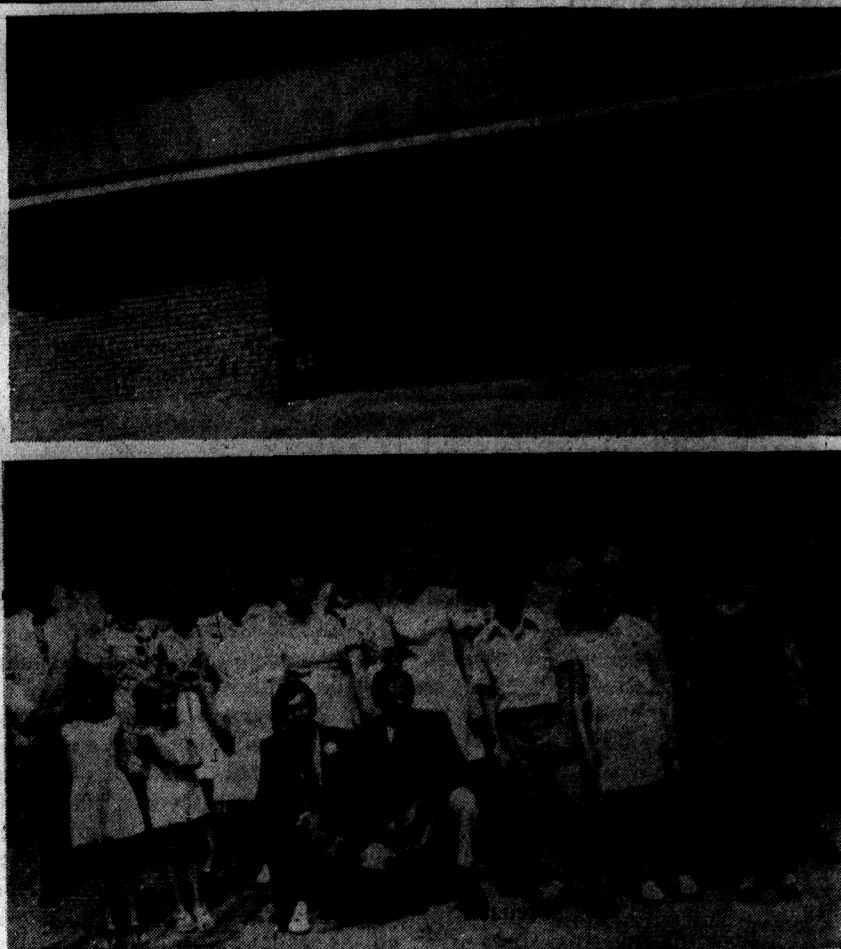
this lesson are historical, prophetic, and apocalyptic — three kinds of biblical writing. The two apocalyptic books in the Bible are Daniel and Revelation; some obvious features are mystery, symbolism, and visions. John had been exiled to a small island off the coast of Asia Minor, probably because of his preaching and possibly because he refused to acknowledge Caesar as Lord.

On the Lord's Day (probably our Sunday) he said, "The Spirit took control of me" (TEV). A strong voice behind him used the first and last letters of the Greek alphabet as symbolic of ultimate perfection or the full scope of reality. Then the voice instructed him to write in scroll what he was about to see, and send it to seven churches of Asia, and he listed them. Of course there were other churches in that area, but these may have been the ones John knew personally. Then in chapters 2 and 3 there are brief messages to the churches, each one dealing with conditions peculiar to that church.

ness by signs and wonders.

The result of prayer was that the church was equipped to deal with the difficult circumstances. Curtis Vaughan in his book Acts, A Study Guide says, "They prayer to God as Lord of the universe and He answered in that character. They were filled with the Spirit. It should be noted that this was not what the group had prayed for. Their prayer was for boldness, etc.; God answered them by giving them a fresh filling of the Spirit." Wherever there is a prayerful desire among Christians for the service of Christ there is the full gift of the Spirit.

When the Holy Spirit fills your life, there is a great joy and continual praise to the Lord. The Christian can learn to praise God in the midst of every experience (1 Thess. 5:18). Indeed, he learns to thank and praise God for everything that comes into his life (Eph. 5:20). The Spirit-filled Christian knows that God will turn every experience into blessing and victory, so joy and praise are the daily and perpetual experience of the heart.



Shivers Dedicates Pastorum

Rev. Frank Jones from Beulah Church brought the special message when Shivers (Simpson) dedicated their new pastorum, and Rev. Mike Thompson led the dedicatory prayer. Those attending open house are shown in the bottom photo. Building Committee included Larry McCullough, back row, left; Milford Lee, back row, second from left; Pastor Nelson Fortenberry, front row, with carnation; and Rev. Roger Lee, not pictured. The pastor and his family were given a housewarming soon after moving into the home.

Sunday School Lesson: Life and Work

In Difficult Circumstances

By Bill Duncan
Acts 4: 1-31

How does the church, especially the local church and its program, fit into God's revolution? We know that God is working in our world today and has the answer to help man live in peace. But what is the mission of the church? Everywhere, you can see churches struggling for identity, striving to find their place in God's purpose. There is a lot of dissatisfaction among pastors because they cannot find peace in their quest to lead churches to be what Christ wanted them to be.

The mission of the church is to confront the world with living witnesses who make their gospel believable by the nature of their witness. God still works through church. Christianity, a part of the church, is a contradiction. As bad as the church was in the first century, God still worked through it. But remember the church is not the building but the people.

What happens when the church gets in hot water? The young church met opposition as soon as they started their revolutionary mission. The religious authorities saw that 5,000 men believed the word of the apostle. The priest and the captain of the temple and the Sadducees arrested the leaders of the church to attempt to stop any popular disturbance in the initial stages. Peter and John were arrested because they were teaching the people and asserting that Jesus was raised from the dead.

The Sanhedrin, official judicial assembly of the Jews, challenged the disciples in terms of authority. "By what power or by what name did you do this?" (4:7). Their contempt for the disciples is due partly to the fact that they were "uneducated, common men." That is, these disciples had not received rabbinical training or appointment to any official position in the nation. The current view of Judaism in the first century was that all illnesses and afflictions were caused by demons. The only way to cure a person was by exorcising the demons who sponsored the trouble. The question about the name or power to cure gave Peter a clue for his defense.

In the face of opposition and persecution, Peter was fearless in his defense. The reason for his courage is clear. He was filled with the Holy Spirit. To be filled with the Holy Spirit means to be controlled by the Spirit. For many people the filling of the Holy Spirit is like putting gasoline in the fuel tank of your car. When you run out of the Spirit, you fill up again. The Holy Spirit is not a commodity to be poured into our lives. The Holy Spirit is a person who does come into our lives. Not like gasoline in a car that is used to give power, but like a hand in a glove that is used to be power and purpose and direction. Without the Holy Spirit a Christian's life is incapable of performing even the simplest of Christian tasks. Peter was controlled, empowered, and used by the

Holy Spirit to be a witness.

Peter filled with the Spirit for the occasion made his reply. In Acts 4:8-12 the following facts should be observed: (1) the skill and ease of utterance with which he made his defense; (2) the stinging sarcasm in his opening remark; (3) the boldness with which he charged the council with murder; and (4) the manner in which he turned the occasion into an opportunity for witnessing.

Wherever the Holy Spirit is in control, Jesus Christ is always lifted up. Jesus promised that the Holy Spirit would carry out His work. He reveals Christ in new and exciting ways.

After the defense of Peter, all the council could do was to threaten them. These early disciples declared that they could not help but be obedient to their Lord. Too often we are intimidated by opposition and by public opinion. Too often we determine our lives and activities and service by the reaction of others. The Spirit-filled Christian can never allow the attitude of others to deter him from following the clear dictates of the Lord. In the world the Christian will appear to the natural mind as foolish and absurd so that they will meet ridicule. At such times, the only consideration is the will of God. A Spirit-filled person wants only to do the will of God.

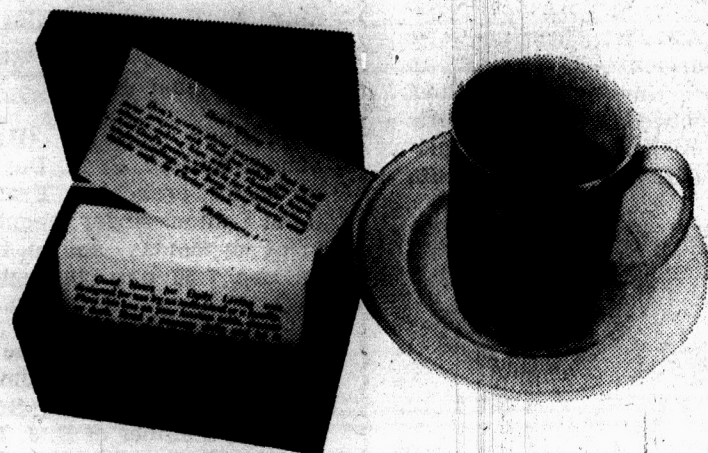
When times get tough, it is wonderful to have a fellowship of love and prayer among believers. This is the mission of the church. As

soon as Peter and John had been threatened and released by the authorities, they made a dash for the fellowship. In the fellowship of the church they could be loved. There was no one who would understand them better.

In difficult times and circumstances, the church is so needed. It should be a tightly knit group. The deepest fellowship and love in the world should be among ministers and churches.

When the disciples told the church about the threat on their lives and the order to restrain from preaching, they did not "fall apart." They began to lift up their voices and sing praises to God. They, with one accord, began to lay the matter before the Lord. Instead of praying that God would destroy their enemies, as some people do in time of opposition, the believers simply left the matter of judgment to God and asked for strength to be bold in the face of the present danger.

The content of the prayer is not worthy. (1) They prayed to God as sovereign Lord. The control of the Holy Spirit means you allow Jesus to be what he already is — Lord. This acknowledged that they must obey God not men. (2) Their prayer was expressed in part in the language of Scripture, the fulfillment of which they saw in the events surrounding the death of Jesus. (3) They prayed in submission to the will of God. They asked God to look upon their threats which had been made and grant them boldness to speak and seal their wit-



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The Southern Baptist Convention Cooperative Program funds are administered through the Executive Committee of the Convention to these 14 agencies and causes:

- SBC Operating Budget
- Home Mission Board
- Stewardship Commission
- SBC Foundation
- Southern Baptist Seminaries (6)
- Education Commission
- Historical Commission
- American Seminary Commission
- Radio & Television Commission
- Christian Life Commission
- Brotherhood Commission
- Annuity Board
- Public Affairs Committee
- Foreign Mission Board

On the national level, only one agency, the Sunday School Board, and one auxiliary, Woman's Missionary Union, are entirely self-sustaining and receive no Cooperative Program funds.



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COOPERATIVE PROGRAM
50th ANNIVERSARY

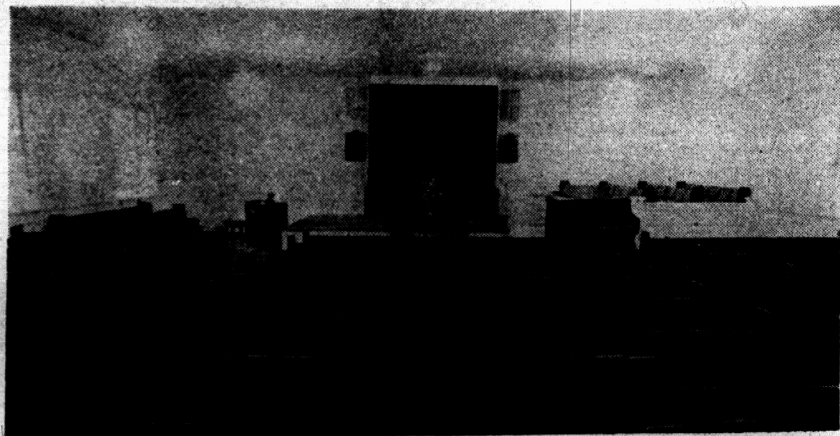
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Mississippi Newsbriefs

Just For The Record



Crowder Church recently dedicated their remodeled auditorium, above, and a new prayer room, at left. Rev. Loyd Shelton of Peabody Church, Memphis and Rev. Elgin West of Bradford's Chapel (Calhoun), both former pastors at Crowder, were on the program. The pastor, Rev. Truman D. Scarborough, states that pew cushions and baptistry drapes were installed, as well as new lighting, walls, ceiling, and carpet, stained fiberglass windows, public address system, and extended pulpif area. The prayer room was established by the youth and their music-youth director, Joe Meurrier.

Bexley Calls Pastor, Plans Homecoming

Bexley Church, George County, has called a new pastor, Rev. Donald William Charbonnet, 1975 graduate of William Carey College. Mr. Charbonnet and his wife, Beverly, and their sons, Mike, 9, Leo, 7, and Tony, 19 months, are to move on the church field soon.

The church has announced that June 15 will be Homecoming Day, with dinner on the grounds and singing in the afternoon.

Fairhaven Church, Olive Branch on May 11 presented corsages to the youngest mother present, Mrs. Dale Dickerson, 19; oldest mother present, Mrs. Daisy Ray, 93, who asked that her corsage be given to Mrs. M. Drew Goodwin; and to the mother present who had the most children — Mrs. Reese McAllister, mother of seven. (Mrs. McAllister said that all her children "have been born into the family of God.") Rev. Jackie Cooke is the Fairhaven pastor.

The Delta Pastor's Conference, comprised of pastors and staff members from the Delta-area associations, recently installed the following officers for the coming year. President, Rev. Paul Harwood, Lyon Church; Vice-President: Rev. D. C. McAtee, Eastwood Church; Secretary-Treasurer: Rev. Dan Morton, First, Indianola; Public Relations: Rev. Danny Lee Prater, Riverside Association. The Conference meets monthly for Bible study and fellowship.

Summer Missionary

Robin Buckles, daughter of Mr. and Mrs. Roy Buckles, Sr., Brookhaven, has received an assignment for summer missions work in Scotch Queens, New Jersey. The pastor with whom Robin will be working is Ron Madison. Born in Hattiesburg, Robin has lived in many areas of this country as well as overseas, since her father is a career Army officer. She attended Brookhaven High School and graduated in Heidelberg, Germany in 1974. She is presently attending Co-Lin Junior College.

She is a member of Easthaven Church, Brookhaven. Rev. Robert Hanvey, pastor.

The Young Married Class of Fellowship Church, Jones County, honored the senior citizens of Union community with a banquet on May 17. Thirty senior adults were welcomed by Rev. Dicky McAllister and praised for what they have meant and continue to mean to the nation. Mrs. John Lucas sang a patriotic song. A book was presented to the oldest member, Mrs. Eran Tucker. Also a book was given to the couple married longest—Mr. and Mrs. Pink Robinson, and gift books were presented to the hostesses, Mrs. Jerry Copeland, Mrs. Dannie Ellzey, and Mrs. Cecil Ford.

MEXICO CITY, Mexico — Inflation, scarcity of materials and new taxes have not affected religious book sales here, according to William H. Gray Jr., Southern Baptist representatives to Mexico.



Woodlawn Buys Property

Phil Irwin, Jr., (right), chairman of the Land Procurement Committee at Woodlawn Church, Vicksburg, shows Tom McEwen, (left), chairman of deacons, the new property which the church has voted to purchase. The 5.51 acres in the tract will increase the total property of Woodlawn Church by nearly four times to approximately 7 acres. The church also voted to elect the Building Committee and to enter the Together We Build program.



Skulley



Chapman

Two Professors Retire At MC

Thirty-five years of teaching experience at Mississippi College came to a close this month as two members of the faculty retired from service. Miss Frances Skulley, left, associate professor of business education, stepped down after 28 years as a member of the college's teaching faculty, while George B. Chapman, assistant professor of education, retired following seven years as a college professor.

The two retirees were honored by faculty and students during regular chapel ceremonies. Dr. Charles E. Martin, vice-president for academic affairs, presided over the affair. The two were later feted at a reception in the Reserve Lounge of the B. C. Rogers Student Center.

Miss Skulley joined Mississippi College in 1947 and has served continuously since. Native of Pelahatchie, she came to the college as head of the department of business administration and commercial science and has since continued as head of the secretarial science department. Miss Skulley has played a significant role in the development of that relatively small department into an integral part of the present Division of Business and Economics.

Devotional

How Old Is Too Old?

By Dr. J. B. Fowler, Jr., Pastor, First, McComb

We are rapidly becoming a society of older people. The latest figures reveal that there are nearly 21,000,000 people in America who are 65 years of age or older. This is almost ten per cent of our population. One of the questions that society is going to have to answer, as the life span lengthens, is this: How old is too old? When does usefulness cease?



Socrates was 80 when he began to study music. Cato, the celebrated Roman, didn't learn Greek until he was 80. Alfred Tennyson, well-known for "Sunset and evening star, and after that the dark," didn't write "Crossing the Bar" until he was 83. William Gladstone—became Great Britain's Prime Minister for the fourth time when he was 83. Antonius van Leeuwenhoek discovered blood corpuscles, infusoria, and spermatozoa when he was 88.

John Wesley, that great Methodist preacher to whom we Christians owe so much, was still preaching the gospel twice daily when he was 88. The gifted American historian, George Bancroft, was still writing poetry at 88. Michelangelo painted his famous scene, "The Last Judgment," when he was 89. Titian was 98 when he painted the "Battle of Lepanto," the most famous single picture in the world. Commodore Vanderbilt built most of his railroads when he was well past 70, making millions after the age when most men have retired. After he was 70, Kant wrote some of his most profound philosophical works.

How old is too old? Well, after he was 80, Victor Hugo was still writing literature and Goethe was past 80 when he wrote the second part of "Faust." Sophocles was 90 when he wrote "Oedipus," and Leo XIII achieved his highest good after he was 70. This urge to continue to live usefully propelled Benjamin Franklin to make more out of his life after he was 70 than he had done before that age. At 72 he was plenipotentiary to the Court of France; a member of the Peace Commission to Britain at 75; and president of the Executive Council of Pennsylvania when he was 81. At 90 years of age, Elihu Root demonstrated his statesmanship and when they were all past their 80th birthday, Oliver Wendell Holmes, Henry Ford, Tassanini, and Herbert Hoover came to new greatness.

At the age of 74 Bismarck was still vigorously administering the affairs of the German empire, and at 81 Palmerton was the Premier of England. At 73, Christy was serving as the Premier of Italy.

Verdi was writing operas after he was 80 and Monet painted masterpieces after his 85th birthday. When he was in his 80's, Robert Frost, the late American poet, had lost none of his financial skills.

How old is too old? Murray Banks, well-known psychologist, says: "While the physiologist believes that old age begins at 28, which is when physical deterioration sets in, creative imagination, the real life surge of humanity, only reaches complete development in the 40's. Artists do their best work at 50, doctors at 54, jurists at 57."

So, the next time your bones ache when you get up in the morning and you hear yourself groaning, "I am just too old," remember what the Psalmist says: "Who (God) satisfieth them mouth with good things, so that thy YOUTH IS RENEWED like the eagle's."

If we don't die young, each of us will have to make peace with old age. Surely, Robert Browning had the right philosophy about it all when he wrote:

"Grow old along with me!

The best is yet to be."

ness administration and commercial science and has since continued as head of the secretarial science department. Miss Skulley has played a significant role in the development of that relatively small department into an integral part of the present Division of Business and Economics.

Mr. Chapman came to Mississippi College's Division of Education and Psychology in 1968 after serving for 17 years as a public school principal, including the principalship of the Watkins Elementary School of Jackson. He is a native of Terry.

Names In The News

Myron Craig Noonkester, son of Dr. and Mrs. J. Ralph Noonkester of William Carey College, has been awarded a James M. Johnston Scholarship for undergraduate study at the University of North Carolina at Chapel Hill. Noonkester, a senior at Blair High School, is a National Merit finalist and recipient of the Journalism Award.



Griffin Street Church, Moss Point, issued a call on May 4, to Bill Bailey as minister of music and youth. Mr. Bailey goes from Parkway Church, Pascagoula, where he has served for 18 years.



He and wife, Annette, and 3 sons, John, Brian, and Kevin, live at Escatawpa.

Ray Moncrief will preach his first sermon and will be licensed to preach at the evening worship service on June 1 at Ingalls Avenue, Pascagoula. Graduate of Perkinson Junior College, he is married to Sarah Ann Kirkland. They have three children: Sharon Rene, 13; Raymond Duane, 12; and Stephen Brian, 10. He will re-enter school in September. He is available for supply work or for a pastorate. Dr. Allen O. Webb is pastor of Ingalls Avenue Church.



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Lewis Oswalt, 1975 graduate of Mississippi College, is the new minister of music and youth at First Church, Summit.



His father is pastor of First Church, Hammond, La. Rev. Larry Fields is pastor at Summit.

Paul Truitt Church, Pearl, ordained Glenn Davis to the ministry, on May 4, with the pastor, Rev. J. L. Reeves, preaching the ordination sermon. Rev. Carl Talbert and Rev. J. C. Renfro were also on program. Mr. Davis is married to the former Carol Carlisle of Greenwood; they have two children. Native of Houston, Miss., he is a graduate of Miss. College and attended Southwestern Seminary. He is associate pastor of Paul Truitt Church.



Ray Kirk, native of Iuka, has been called fulltime as minister of music and youth at West Heights Church, Pontotoc. He has been serving on a part-time basis for 2½ years. He has recently completed his work for the B. A. degree at Blue Mountain College and will be married on June 29 to Eva Harland, native of Corinth, and a student at Blue Mountain. Rev. Jack Gregory is pastor.



Mr. and Mrs. Orvil W. Reid, Baptist representatives in Mexico, have arrived in the States for furlough and retirement (address: Capitol View Baptist Church, 1332 Steward Ave., SW, Atlanta, Ga. 30310). They were appointed by the Foreign Mission Board in 1938.

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The William Carey College School of Nursing, presented five students with awards at the recent Honors Day ceremonies. Front row, from left: June King (Clinton), Med-Surgical Nursing and Community Health Nursing Awards; Christine Coyle (Gretna, La.), Simon J. Rosenthal Surgical Award; and Jan Jansen (Met, La.), Maternal-Child Care Nursing Award. Back row, from left: Cheryl Blades (Kentwood, La.), Pediatric Nursing Award; Dean Flora Blackstock of the School of Nursing; and Rebecca Alexander (Cleveland, Ms), Mental Health Nursing Award. (Photo by Ron Dyal)

Marcus Beaver has accepted the call to become minister of music of First Church, Pascagoula. He and his wife, Susan, natives of Ga., have one son, Andrew Scott, five months old. Mr. Beaver is a graduate of Florida State University & Southern Seminary. Mrs. Beaver has her Bachelor's degree in music education from University of Louisville.



Larry McGee of First Church, New Albany, has recently committed his life to Christian service in the educational field. A graduate of Mississippi State University, he has been in the field of industrial technology, working for Irwin Manufacturing Co. of New Albany. He will enroll in Southwestern Seminary in June.



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Rev. and Mrs. Ira C. Griffin were honored recently with a dinner by members of New Haven Church, Terry. Rev. and Mrs. Griffin have completed their ninth year there. They went to New Haven from Laurel Hills, Philadelphia.

Mike Smyth, Clark Street Mission, a part of First Church, New Albany, has surrendered to preach and has been licensed by First Baptist. Mike is now a student at Blue Mountain and is doing supply preaching. This makes a total of eight young men who are members of First Church enrolled in college or the seminary. Rev. W. F. Evans is the pastor of First Church and Bert Harper is pastor of Clark Street Mission.

Revival Dates

Union, North (Covington): June 1-6; Rev. L. B. Atchison, Director of Missions for Covington and Jeff Davis Associations, evangelist; Rev. Bilbo Sellers, pastor.

Iuka Church: June 1-6; regular Sunday services; weekly services 8 p.m.; Dr. Larry Rohrman, of Benton, Arkansas, evangelist; Jerry Swimmer, of Iuka, music director; Rev. Charles Darnpeer, pastor.

Mt. Pleasant Church, Gloster: May 30, 31, June 1; Rev. Gary Bowlin, pastor, preaching; dinner on the ground June 1.

Harland's Creek (Holmes): June 8-13; Rev. C. M. Day, interim pastor, preaching; Frank Stittie of Canton, singer; regular services on Sunday, and at 10:00 a.m. and 7:30 p.m. through the week.

Providence, Pearl: June 2 - 8; services at 7:30 p.m.; dinner on the grounds on June 8; Rev. Joe Royalty, member of E. J. Daniels Crusade Team, evangelist; Stanley Taylor, Jr., singer; Rev. Harry Gipson, pastor.

Athens Church (Simpson): June 1-6; Rev. Howard Benton, pastor Eastside Church, Pearl, evangelist; Claude Kennedy, singer; services 7:30 p.m.; Rev. J. L. Layton, pastor.

Smyrna, Hazlehurst: June 1-6; Sunday, Homecoming Day; Monday - Friday, 10 a.m. and 7:30 p.m.; Rev. Terry Regal, student at N.O.B.T.S., evangelist; Rev. Clyde Pullen, pastor.

Albuquerque Pastor Earns Doctorate

Morris H. Chapman, a native of Kosciusko, and a graduate of Mississippi College, received a Doctor of Ministry degree during commencement exercises on May 18, at Southwestern Seminary. He has been the pastor of First Baptist Church of Albuquerque, New Mexico, since April 1974.



Off The Record

A backwoods mountaineer one day found a mirror which a tourist had lost.

"Well, if it ain't my old dad," he said, as he looked in the mirror. "I never knewed he had his pitcher took."

He took the mirror home and stole into the attic to hide it. But his actions didn't escape his suspicious wife. That night while he slept she slipped up to the attic and found the mirror.

"Hmmm," she said, looking into it, "so that's the old hag he's been chasin'."

Sir James M. Barrie was afflicted with an arthritic condition which made his handwriting nearly illegible to strangers. One morning in the mail, he received from an author a copy of her first novel. In an accompanying letter, she asked for his opinion. The book contained so little of merit that Barrie was prompted to write the lady a note, in his own hand, telling her in rather direct language what he thought of it. Several days passed. Then he received another letter from the novelist. It had taken her a little time to decipher his scrawl, she explained, but having succeeded at last, she was happy to acknowledge his offer of marriage and would give it serious attention — (Toldeo (OH) Blade).

Sometimes when a person thinks his mind is getting broader, it is just his conscience stretching.

Revival Results

Parkway, Natchez: May 5-11. Dr. John E. Barnes, evangelist; Jerry Talley, singer; Rev. Gerald Buckley, pastor; twelve professions of faith; six by letter.

Southeast Lauderdale Evangelistic Crusade, Meridian: April 27-May 4; Tommy and Diane Winders of Tupelo, evangelists; George Smith, chairman, pastor of Carmel Church; 160 total decisions, with 87 professions of faith; also 160 professions of faith in one of the area high schools.